

ST PETER'S
SUPREMACY
FAITHFULLY DISCUSS'D,

According to
Holy Scripture,

AND
GREEK and LATIN FATHERS.
WITH

A Detection and Confutation of the Errors of
Protestant Writers on this Article.

Together with
A Succinct Handling of several other
Considerable Points.

Clenche, W^h

The First Book, Divided into Three Parts.

*Romæ nutriri mihi contigit atq; doceri,
Scilicet, ut possem Curvo discernere RECTUM.*

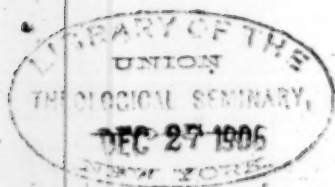
Ευφράζον ἡ πλάνη, καὶ αἰετὶς, καὶ μωροὶς ἔχον ἀλεφται
χρῶμασι. Chrysost. 67. Hom. John.

Permissu Superiorum.

L O N D O N,

Printed by Henry Hills, Printer to the Kings Most Ex-
cellent Majesty, for His Household and Chappel. 1686.

And are to be Sold by Matthew Turner at the Lamb in Holborn.




P.L. 11

ALLA
SERENISSIMA PRINCIPESSA

Maria d' Este

REINA d' INGHILTERRA, &c.

MADAMA,

 Calorato dagli eccessi della sua
paragonata benignità, e bramo-
so ancora d' apportar luce alla
oscurità della mia ignobil penna,
non poteua raffrenarmi di non
consagrarle questo mio presente

Libro, il quale hora porgo a Vostra Maestà
humilissimamente genuflesso a' suoi Serenissi-
mi piedi; accioche altrettanto venga illustrato
da' scintillanti raggi dell' Augusto suo nome, che
porta in fronte; quanto si troua ombreggiato
frà la caligine degli inchiostri miei.

Sò ben, che dauanti à così Grand Principessa,

A 2



La Lettera Dedicatoria.

dotata di purgatissimo giuditio, e di lucidissimi talenti, non douerebbono à comparir se non de' più rinomati ingegni l' opere scielte florida-
mente depinte, e non i ruuidi abbozzamenti di
scrittor dozzinale; mà la Confidanza ch' io
tengo nella sua degneuole bontà mi sublima à
sperar, che ella sia non solo per compatir alla
rozzezza di questo mal organizzato parto; ma
che sia anco per accettarlo, come offequioso ho-
maggio della mia veneratione; con quella pla-
cidezza del uolto ch' è sua propria: Riguardan-
do non alla pouertà della uittima, mà alla Deuo-
tione del cuor, che mi hà mosso à farle questa
offerta, inchineuolmente portandola all' Ara
del vostro Nume.

Gli è vero, che pecco in temerità; e grande-
mente m' arroffisco della picciolezza dell' obla-
tione; ma qual essa sia si ella si compiacerà di
prenderla ingrado, co'l solo suo compiacer-
sene, le darà quel merito e lustro, del quale essa
si troua bisognuole; adoperando à guisa del
Rè de' Pianeti, che non solo indora le cime di
monti, e le summità di torreggianti palaggi as-
pergendole della luce: ma illustra ancor con li
suoi raggi solari le cose più basse e vili.

Francamente confesso, che a farle questa de-
dicatione, da niun' altra ragione sono stato in-
dotto,

La Lettera Dedicatoria.

dotto, che dal solo merito del soggetto, che in realtà è vaga, e curiosa; ed oltre di ciò di tanta altezza, che m'è paruto non pur degno della sua pardonanza; ma etiamdio in qualche parte proportionata alla di lei grandezza: Onde mi seruirebbe d'apologia, per adombrar la colpa del fouerchio ardir, e per rendermi l'affonto perdonabile.

Ecco Signora Sourana, il Beato Pietro diuina l'Argomento de' miei ragionamenti; e non poteua meglio seruir alla di lui splendidezza, che con procurargli per Tutrice una Principessa; nella chiarezza della nascita, nella sublimità della forte, e nella singolarità della virtù parimente Eccelsa. Sarebbe indecente all'honor di colui, chi s'addimanda il Prencipe degli Apostoli, ad altri esser raccomandato; che alla più eminente Principessa. Ecco a qual segno sono giunte le sue glorie! il San Pietro, la Pietra Fundamentale della CHIESA: L'USCIER CELESTE, chi tien le chiauue del Regno stellato: L'Uniuersale Pastore della greggia di Christo: Il Maggiordomo; il Luogotenente del N. S. Saluator. L'Augustezza del vostro foglio riverisce, ed al vostro Alciero Fato s'inchina rallegrandosi con essa lei in veder la così felicemente ascesa fa tanta sublimità: gli anco implora il suo ambro
to

La Lettera Dedicatoria.

to favor, alla sua protezione, quasi à sicura franchigia recorrendo. Nel suo Real Palaggio chiede un cantoncino, da involarsi a' colpi de' nemichi, dalli quali vien bersagliato. Ella si degni di gratiosamente raccoglierlo con raggio di luce benigna. Chi sà forse vien apportator, ò almeno precursor, di qualche segnalata benedittione, questo Grand Apostolo.

E bèn vero che è stato la sua disauventura, che li convien rappresentar seledauanti, sotto habito vile & abjetto ; il che lo confesso è stato cagionato dalla mendicità del mio pouero stile sopprofatto dalla ricchezza della materia. E forse à vestir soggetto sì sublime con abbigliamenti confacevoli, le doviziose guardarobbe delle prime penne del secolo, diverrebbero esaurte e mancanti, non che la mia. Però la supplico à coprirlo col manto della sua gratia, accio che senza rossore e senza tema si lasci veder pubblicamente nella luce del mondo.

In quanto al contenuto del Libro, hò trattato di varie cose, mà più diffusamente, e con più effatto squittinio del Primato di S. Pietro : Materia d' importantissimo rilievo, concio sia cosa da questo articolo mal capito, come da seconda Madre, nasce una numerosa figlivolanza d' errori : Et à grand ragion gli si può dir la radice,

La Lettera Dedicatoria.

radice, e l'originario fonte dello scisma Aquilone: E però è stato il mio principale intendimento, con ogni dilucidità rischiarar questa verità Fundamentale: Impresa ardua e faticosa, oue si trovano molti groppi da scioglier, che a prima uista paiono indissolubili. Ho etiandio attentato di purgar molti altri dogmi Catolici delle macchie, apposteli da' nemichi della verità; disuclando di quegli astuti truffatori l'arte prestigiosa. Smascherando le loro fallaci sofismi, inorpellate menzogne, e colorite ragioni. Mi sono anco affaticato in rintuzzar loro l'orgoglio, & in otturar la loro lingua defamatoria; con la quale ad ogni potere s'adopra d'annerar ci la riputatione, calunniandoci con imputationi maligne & con accuse intessute di falsità, per renderci odiati al popolazzo. Ma quello che più importa, questi Maestri d'errori imbrogliando il senso Germano alla S. Scrittura anebbian la luce alla verità: bugiardi predicatori con oratorii incantessimi s'impossessando degli affetti, tradiscono l'intelletto: Con sì fatte frodi uccellando la plebe illeterata instillano massime nociue, à tutto ingegno attendendo alla dannosa agricoltura di seminar zizzanie. Quinci nasce, che questa fiorita Isola, un tempo beata e gradita al cielo, vien diluviata dall'inondatione.

La Lettera Dedicatoria.

inondatione spauentevole di sette; & insaluatichita da folte boscaglie di Herefie, ortiche, lap-pole, e tutte le sorti d' herbaccie, con profonde radici abbarbicate: Mentre il buon grano de' Catolici dogmi vien soffocato da' sopraffeminati loglii delle Dottrine male sane. La gente semplice, cosa ueramente lagrimeuole condotta dall' ingannevoli imposture delle loro guide infide, smarrito lo sentiero dritto, vanno errando frù ciechi rauuolgimenti d' un laberinto inestricabil, testardi, orgogliosi, cervicosi, & inuaghiti delle loro opinioni erronee; senza speranza di trouar da' quei giri intricati, l' uscita: Mentre malamente ammaestrati sparlano, e con stomacheuol maledicenza lacerano la fama della S. Chiesà Catolica, che sola, à Sembianza di Faro, nel buio del presente secolo con fido lume può insegnarli, come hanno da indirizzar la nauigatione senza naufragar'. Ma sopra questa materia per hora non aggiongerò piu parole.

Sò bene, che dourei, come e lo stile di chi dedica, decantar di U. Maestà i pregi, e tesserle encomii; mà io non ardisco usurpar la fontione di Panegirici; essendo li suoi vanti maggiori della mia lode, & ella maggior di loro. Io per verità non tengo vocaboli espressiui

La Lettera Dedicatoria.

preffui, ne parole adeguate all' eminenza delle sue prerogative ; onde mi sembra più meglio con facondo silentio ammirar le, che con imperfetto ragguaglio minorarle. Ma volendo-le celebrar, non saprei donde effordir dourei : La sua Patria, la sua Famiglia, il suo Maritaggio, la sua Leggiadria, le sue Virtù essendo ugualmente sublimi.

Italia, la sua Culla, & alma Nudrice, è debitrice a lei dell' accrescimento della sua gloria. La bella Italia, Primo freggio della natura, Piazza del mondo, e simolacro del Cielo : Eletta dal nume degli Dei per far più chiaro il cielo, e noue stelle aggiungere al Firmamento, riesce più luminosa, illustrata dagli aurei raggi della U. Maestà.

Ella uscita dalla chiarissima, & antichissima casa, non solo da lei riceue, ma etiamdio accompagna splendor, auantaggiando la chiarezza de' Natali, con l'ingrandimento della Fortuna, e con le marauiglie delle sue virtù. O luce, gemma, fior della celeste sterpe.

—O Del Ceppo Estense
Propagine maggior, Germe di Regi.

La Lettera Dedicatoria.

Nell' Erario della cui Real Persona, ha riposta la Natura i suoi più ricchi monili: Nel cui sagro petto si ritrouano, recapitulate, tutte le diverse perfetioni, sparse in altre: Strana union di virtù congiurata per inalzarla à questa dignità: Ma ella precorrendo le dignità, con meriti, in vece di riceuer, par che aggiunga honori; esaltante il foglio, non meno, che dal foglio vien esaltata; e ueramente di tanti pregi adorna, che la minor parte, che la fa risplendere è, la Maggioranza del grado. O Donna Diuina fuste prima Reina di valor, che di nome; ne vi mancaua altro, ch' il titolo: Voi foste prodotta grande, e la vostra fronte dalla natura fù creata maestosa, ma al nostro Grand Rè fù riserbato l' honor à cingerla d' Aurea Corona, il maggior dono de' Dei, ma scarfa mercede de' vostri meriti.

O Fida Segretaria! O Individua Compagna dell' Inclito Consorte! all' alta bontà di summo Dio è piaciuto, che homai d' ogni passata noia, d' ogni amara doglia, di ogni patimento sofferto, raccogliate il frutto: Siate hora alzata a tal segno, che di maggior auuanzamento è incapace, collocata nel meriggio dell' humana felicità.

O del

La Lettera Dedicatoria.

O del Sagro Marito Fortunata Conforte! O Dolce Alleviamento d' affari alti! O Grato Ristoro di pensieri noiosi! nel cui petto latteo, lucente specchio d' illibata Matronal pudicizia, nel cui seno odorato, come in porto d' Amor, si ritira il Giacomo, stanco nel sostener lo scettro, & aggravato dalla soma pesante della sua vasta Monarchia.

O Beata Reggia Coppia! O Felice Inserto, trà l' Inuincibil Leoni, e le Candide Aquile! O Alma con Alma unita, Amante Amata! nissun sinistro auuenimenro ui molesti l' almo riposo, od interrompa il godimento alle vostre compiacenze. S. D. M. ui conceda inalterabil quietezza; giorni sereni, come la faccia d' Angiolo; e tranquilli, à guisa del seno del mar addormentato nella calma. Nelle vostre Persone piovui il cielo diluuii di benedittioni; e dopo lunga ferie d' anni felicissimi, ui trasferisca N. S. nell' alberghi riposati dell' Eternità, per interminabilmente goder le delitie della Beatitudine; cangiando le vostre ombratili, e Caduche Corone ne' Massiccii Trionfali Diademi, imperlati d' immarcessibili gioie, in tessuti di viuaci Margarite.

Mà hora, condonate mi l' affonto, a voi, O Sire, dirizzo le sequenti righe: non sdegniate

La Lettera Dedicatoria. I

l'humil osservanza d'un vostro Lealissimo suddito, mentre con piegate ginocchia riverisce la vostra sacra Maestà, accostando se, non per ritardar le il progresso, per lo sentiero della fama incaminando all' immortalità: Ma per accompagnarla con lieto applauso, mentre cinta la vittoriosa chioma di trionfanti allori, poggiate la cima alla gloria. Auuanzate pur auuanzate; e con gesti egregii stancate il volo al Grido, Impareggiabil Giacomo, di nome SECONDO, di senno e di valor PRIMO. Principe veramente degno di tutta la voce della fama, e di tutti gli attributi della lode: O saggio, O forte, O magnanimo, O mansueto, O Giusto, O Pio. O Occhiuto Guardator, O Zelante Custode della riputatione del Regno, al cui alto senno, alla cui inuitta destra commise Iddio la cura delle Britanniche Mura. In cui mani la felicità de' nostri giorni sta riposta. O Novello Alcide domator de' mostri; debellator d' Hidri fecondi di rinascenti e rediuiue teste. O del conquassato Nauilio Timoniere vigilante, il quale frà le minaccie del mare burascoso hà fatte illustri proue della sua prudenza. O Dono delle stelle cortesi. O REX OPTIME REGUM. O Nume Tutelar, disceso

La Lettera Dedicatoria.

disceso dal cielo. O instancabil Campion della
causa di Dio. O Propugnacolo de' Fedeli. O
Defensor della Fede. Questa in realtà fra tut-
te le gioie, della vostra Imperial Corona è la
Gemma piu splendida: Concio-siacosa che non
abbiamo quaggiù cosa, ne piu veneranda, ne
più Augusta della Religione. O Poderoso
Signor, habbate pietà della lacera afflitta chie-
sa; non vi spauenti la malagevolezza dell' im-
presa; non ui sbigottisca nè la moltitudine, nè
la malignità degli auuersarii, siate custodito sotto
l' impenetrabil scudo della divina protezione,
però con ogni in trepidezza proteggete le ra-
gioni della veritiera Religione; à Gloria di Dio,
la cui persona sostenete, & à beneficio della sua
chiesa che la vostra autoreuol difesa suppliche-
volmente implora: Ben sapendo che in rimune-
ratione de' vostri gloriosi sudori riceverete nel
secolo venturo messe granita. O che applausi
canori u' affordaranno! che Trionfi festosi ui
esaltaranno! che diademi ingioellati ui corona-
ranno! che splendori abbaglianti vi glorifica-
ranno! ma io mi reprimo perche, so ch' il vo-
stro ardente zelo non è bisognoso di stimoli, pe-
rò non aggiungerò d' auuantaggio: è la vostra
opera natia il proteggere le cose diuine. O Pren-
cipe

La Lettera Dedicatoria.

cipe Santo come valor con Religiosità accoppiate! come brauura con pietà temprate! Quinci nasce che S. D. M. hà voluto ampliar i confini della vostra grandezza. Quinci è che à dispetto di tutti gli sforzi degli huomini tristi: Ad onta dell' Inferno scatenato, siate asceso al Trono de' vostri Illustri Antenati; fermata immobilmente la corona sù la vostra testa Reale: e tutta la malignità de' nemichi vostri, non ad altro hà seruito, che ad augmentar la chiarezza della vostra sorgente gloria. Indarno ordisona trame, e fanno empie congiure per distornar gli irretrattabili consigli dell' alta Provvidenza: Così stà scritto nel infallibil libro, nel fatal volume del Destino: In vano folle humana forza, per impedir l' esecutione degli eterni decreti, giostra con incontrastabil braccio di Dio: Gli solo tien in sua balia le sorti, e le dispensa, come gli aggrada: Corrono doue gli le inuia, le Corone, gli scettri ed gli ostri.

Iddio Arbitro della fortuna, e Regnator de' Regi conceda a V. Maestà in tutte le sue grandi imprese felice riuscita: E Voglia che ella impadronita degli animi de' sudditi, Monarcheggi molti anni in disarmata pace, con imperio assoluto sopra i cuori; portando frà noi Il secolo d' oro:

Scusate,

La Lettera Dedicatoria.

Scusate, Bella Reina, l'ardir della mia penna, e gradite questa picciola dichiarazione de' miei ossequii, e permettete, che con questo mezzo, mi s' apra l'adito à vostra gratia seconda di ventura: Mentre io, pregandole il colmo di quei maggiori contenti che sono da lei piu ardentemente desiderati, con profondissima sommissione abbassandomi mele inchino,

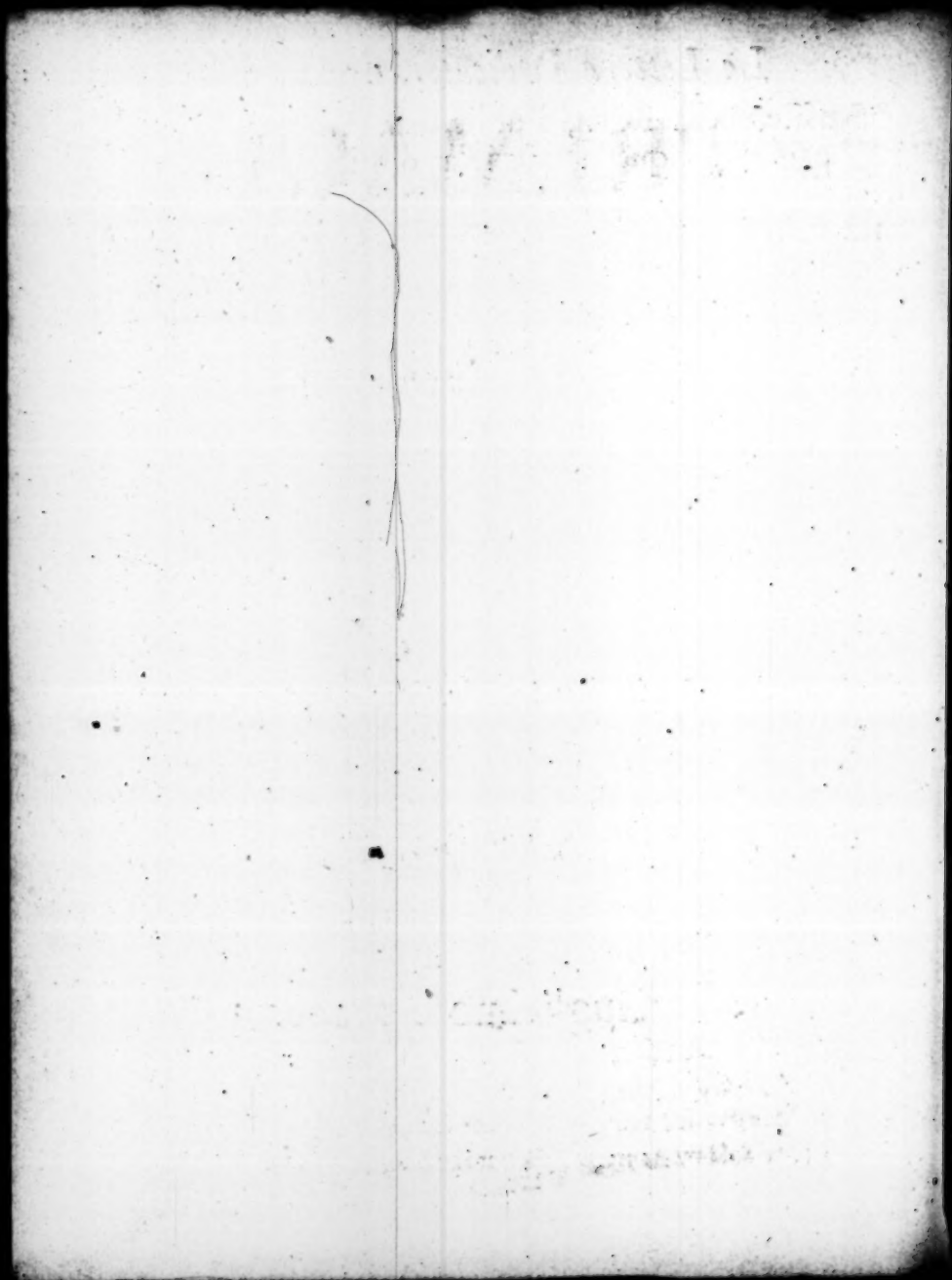
Di Vostra Sacra Maestà

Humilissimo & Divotissimo

Suddito & Vassallo,

Guglielmo Clenche.

A N



A N
A D V E R T I S E M E N T
T O T H E
R E A D E R.

Courteous Reader,

I Am to acquaint you, by way of a short Preface, that the Foundation of this Book was laid some Years elaps'd, occasion'd originally by an Intercourse of some Papers, which pass'd betwixt a Protestant Divine and my self; which thinking, that he would not so soon have interrupted (having promis'd me a satisfactory Answer) I continued my Indagation, not only for my better Information, but likewise to qualifie my self for to mould a Reply, in case he had comply'd with his Promise. But bearing no more from him, and finding in me a particular curiosi-

An Advertisement

ty to penetrate deeper into the knowledge of this important Point, I found it absolutely necessary to consult with the Fathers (whom my Opponent had in his Papers to me plentifully cited) to avoid the frequent imposture of false imperfect Quotations, and to acquire their true German Sense; concluding, that those great Luminaries of the Church, could not write, both for, and against the same thing, but that this their imaginary contradiction was engender'd, either by the Interest, or Weakness, or depravity of their Readers picking out here and there some words, which might seem to countenance their Opinion without weighing the scope of the Author, or examining the precedaneous and succeeding lines. Having given the Fathers a due Discussion, I apply'd my self to the Modern Authors of both sides, and finding them very warm; the one in maintaining, the other in impugning this Article, and perceiving their Books larded with Citations out of the same Authors, I assum'd a Resolution to find out on which side the Cheat lay, and so to detect it, well knowing the great importance of this Point, clearly containing the irreversible Monarchic Government which Christ himself instituted, investing St. Peter with it, as a platform of Politie, for the succeeding Ages of the Church to imitate. From this Model Protestants

to the Reader.

stants have not only revolted; but with opprobrious and reviling Insamations asperse and blacken it, not only to make it, and those who submit to it odious to the Populace, but likewise, to justify their Schismatical Defection from St. Peters See.

Having perus'd the chiefest Propugnators of the Protestant Party, I found my Opponent had very plentifully glean'd from them, presenting me as it were with a Synopsis of them, which he judging Irrefragable, made me more desirous to Probe it: For indeed I had never imbarqu'd my self in so inconsiderable an Employ, as to trouble my self about subverting any particular Error he might solitarily be found guilty of; but the reason that induc'd me to confute him, was to involve those Authors of whom he had borrow'd the substance of his Writings, in his Confutation. So I would not have any one fancy, as if I (guided thereto by some Pique,) had whet my Pen against one particular Person, for I am in perfect Charity with him, and heartily wish he may live to see his mistakes in Religion; one may detest the Heresie, and yet at the same time affect the Person infected with it; according to what St. Chrysost. affirms, *De Phoca*,
 οὐ τὸ αἰρετικόν, ἀλλὰ τὴν αἵρεσιν, ἃ τὸ ἄνθρωπον δόξαστέφομαι,
 ἀλλὰ τὴν πλάνην μου.

Now as to my writing this Book, I was in a
b 2
manner

An Advertisement, &c.

manner enforc'd to Compose it; for having formerly made some imperfect Essays on this Subject, which were communicated to others, I found my self now oblig'd to write more compleatly, to prevent that injury to my Name, which possibly might have been offer'd after my Death, by their being made publick. What I have here offer'd you, is as well perform'd as my Abilities would permit; so I am not asham'd to own it; and what is here wanting shall be supply'd in my Second Book. In the interim, I am to beg your candid Censure, and Pardon for the imperfections of a Work which was begun solely for my private satisfaction; but having now finish'd it, relying on your Benignity, I divulge it for your benefit: And I shall be heartily glad, and think my self sufficiently rewarded, if it becomes serviceable to you, by confirming you, if a Catholick, or by convincing you, if a Protestant: And so Farewell.

THE

THE
CONTENTS.

PART. I.

CHAP. I.

Containing the Introduction, and concerning St. Peter's
True Successor. Pag. 1

CHAP. II.

Concerning Schism; and whether the Roman or English
Church be guilty of it. p. 8

CHAP. III.

Concerning the Respect which Catholicks pay to Images.
p. 27

CHAP. IV.

Of Transubstantiation. p. 34

CHAP. V.

Of Communion in one kind. p. 43

CHAP. VI.

Concerning Publick Prayers in Latin, and of several other
Points. p. 50

CHAP.

The Contents.

CHAP. VII.

Concerning Protestants objecting Errors to the Church of Rome. The Authors Apologie for himself. His Advice to the Protestant Divine with some other Particulars.

p 56

P. A R T II.

CHAP. I.

The Preface to St. Peter's Supremacy, and whether St. Andrew knew Christ's Divinity before St. Peter.

p. 67

CHAP. II.

The difference betwixt Nathaniel's and St. Peter's Confession of Christ : and in what Sense St. Peter is said to be Os Apostolorum.

p. 74

CHAP. III.

Whether the other Apostles knew Christ's Divinity as soon as St. Peter? Concerning the Blessed Virgin Mary, and St. John, &c. And concerning the Devils knowledge of Christ.

p. 86

CHAP. IV.

Concerning Christ's Reply to St. Peter's Answer. Whether the Bishop of Rome's Supremacy be grounded on Scripture? Of Christ's being the Rock; and St. Peter's being the Rock. Of St. Austin's Interpretation of Super hanc Petram.

p. 95

CHAP. V.

Concerning St. Peter's Faith or Confession being the Rock. And how those Fathers, who Interpret that to be the Rock, Exclude not his Person.

p. 109

CHAP.

The Contents.

CHAP. VI.

Concerning the other Apostles being Foundations. Of Peters new Name given him by Christ. Peter the Rock of the Church. Of Origen's Interpretation. $\pi\tau\epsilon\varsigma$ & $\pi\epsilon\tau\epsilon\varsigma$ all one. The Inconvenience of Expounding Christ to be the Rock in this place.

P. 117

PART III.

CHAP. I.

Of the Keys. That they denote Supreme Power. Whether Sobna were High-Priest? Of the High-Priests and Kings of the Jews. Whether the Jewish Kings were Supreme in Church Affairs? The difference betwixt the Jewish and Christian Priesthood.

P. 133

CHAP. II.

Concerning the Sacerdotal and Regal Head. Of Christian Emperors intermeddling with Church Matters. The Fathers Opinion of it. Particular Emperors, who are falsely affirm'd by Protestants to Act as Heads of the Church. Of our English Kings. Of Henry VIII. Of this our present King James II.

P. 144

CHAP. III.

Of the Keys. In what Sense St. Peter may be said to answer for the Rest. That what Christ reply'd, was directed immediately to Peter only. In what Sense 'twas extendible to the Rest. How the other Apostles may be said to share in the Keys. An Account of the Fathers who acknowledge St. Peter Paramount in the Keys. The Exposition of St. Matt. 18. v. 18. and of St. John 20. v. 21. How the Church receiv'd the Keys in St. Austin's

The Contents.

stin's Sense. Whether a Minister of the Protestant Church has the Power of the Keys? With Advice to him.

P. 156

CHAP. IV.

Of St. Peter's being call'd Satan: And of his Denial.

P. 171

CHAP. V.

*The Introduction to Pasce Oves meas. Of the word ποιμα-
νεiv. Wherein St. Peter exceeded the Rest as Pastor.
Whether Pasce Oves meas were an Exhortation or a Com-
mission? Why St. Peter was sorry for Christs thrice ask-
ing him. The Reason of the trine Interrogation. That
the foregoing words were spoken immediately to St. Peter
only.*

P. 176

CHAP. VI.

*That St. Peter's surpassing love to Christ was the Foundati-
on of his Prelation. That Peter by vertue of Pasce Oves
meas had Universal Jurisdiction. Several nice Di-
stinctions answered. That the words Oves meas included
the other Apostles. That St. Peter was the only Supreme
Pastor: With an Apostrophe to him.*

P. 190

CHAP.



CHAP. I.

Containing the Introduction, and concerning St. Peter's True Successor.

SIR,



Had no sooner perused the Papers you sent me, but by way of a Letter, I imparted unto you my Sense of 'em, and withal, acquainted you, that I would answer 'em. But having at that time Imbarqu'd my self in a particular Study, which my Genius warps to with a stronger propension than to Controversal Points in Divinity; I could not prevail with my reluctant Fancy to relinquish it, and reassume Polemics, till I had conducted it to a Completion. But I need not make use of any excusive words for this my long silence; matters of so high importance as I am now about to handle, ought to be maturely perpended, and not spurred on with a hurrying precipitancy. However, if the adjournment of this my rejoynder hath seem'd to you too long protracted, I am content to afford you a proportion'd consideration for your forbearance, which you shall find lapp'd up in these Papers.

As for Disputation, I am not so much a forreigner to my self as to be ignorant of its being an imployment, not only discordant to my Temper, but surmounting my Abilities; requiring a richer Exchequer of Learning than

B

I can

I can pretend to : So I would not have you figure to your self, that I catch at the name of a Disputant ; I yield that Dignity to those whose politer Temper, and more embellish'd Parts entitle 'em to that Honor. But if my Talent did excell this way, I should very unwillingly grapple with so topping an Antagonist as you are : It might seem presumption in me, who am but a Laic, to enter the List, and take up the Gantlet against so eminent a Controvertist. But that which makes me more backward herein, is my fear (you being *παις τῶν θεολόγων*) of incurring the displeasure of the rest of your Coat, who like the Bells in *Joves Dodonean-Grove*, hang so close together, that if one be touch'd, all of 'em sound ; this inconvenience I have fully surrounded ; so I shall not here so much pretend to oppose you, as to defend my self, which in Honour I am oblig'd to do. And I hope hereby I shall not disgust any Ingenuous Person ; for you having answered me so briskly, and so convincingly, as you fancy'd, I could do no less than try whether your, or my Opinion were erroneous, and so expiscate the Truth, which I find not to float on the Surface of the Well, but to dive very deep, according to the saying of *Pyrrhon*, *ἐν βυθῷ ἢ ἀλυσσα*, *Truth lies at the bottom*.

It will then be my present employ to examine those Papers which I compos'd, both for the Satisfaction and Defence of my Brother, and withal, to bring your Answer to a strict Disquisition ; this is my whole proponiment, my pretensions aspiring to no more than what every Christian ought to have, a short Scheme and Diagram of his Religion, which is what *St. Paul* calls, *κατάληψιν τῶν ὑγιανοντων λόγων*. Such a Platform of Sound Doctrine is attainable by one of the Laity, if he will bend his Mind to the Acquisition of it, and not indulge himself in a lazy, desidious acquiescency : For as *St. Chrysost.* affirms, *Serm. de Sigillis*, *πᾶσα ψυχὴ ἔχει ἐν ἑαυτῇ*
 τῇ

τὸ σπέρμα τῆς θεολογίας, every Soul hath in it self the Seed of Divinity. Now if it ever were necessary to possess such an abridgment of wholesome Principles, 'tis much more so in this humorous, inquisitive Age, which presents us with so many varieties of false Opinions, dress'd up in the semblance of Truth, that if a discerning Circumspection be not made use of, the fallacy may pass undiscover'd; and whoever considers the vast differences amongst those who are in the attire of Christians, their various and discrepant Judgments in Doctrinal Points, and ritual Ceremonies, and with what ardour every Sect endeavours to defend its Opinion, and with what acrimony it opposes that of anothers, must needs judge it absolutely necessary to purchase so much knowledge, as to be able to shield himself from those many impostures which Prestigiatours in Religion obtrude on credulous Persons, under the livery of saving sound Doctrines. This made *Theoph.* call false Teachers; *κρυβεύται*, Dicers or Coggers of Dice, alluding to St. Paul's Phrase, *ἐν τῇ κρυβείᾳ τοῦ ἀνθρώπου*. This setting, topping the Die, even in Temporals, is pernicious enough, being able to decoct and ruine the most flourishing Estate; but in Eternals, it is far more exitial and destructive, as much as Spirituals transcend Temporals. It will therefore highly concern every one to guard himself from the grand cheat of being impos'd on in matters of Religion, and considering there is so much cozenage in the World, to be cautious what Articles he admits as Sterling, measuring his Faith by a sure Standard; which is the Method I design to take in my ensuing Discourse, not devoting my self to any Private Persons Opinion or Dictates, but steering my course by the unerring *Pharos* of Antiquity.

The first Objection you make against my Treatise of St. Peter's Supremacy, is, *That if his Monarchic Power were suppress'd, the Bishop of Rome's Succession in that Dignity*

could not be inferr'd any more than the *Primates* of *Antioch*, &c. This Opinion of yours I look on as erroneous; for those *Primates* succeeded him not in the full amplitude of his Power, but in that particular *Diocess*, Succession to any in his whole right being only to him who leaves his place, either by voluntary Resignation, Deposition, or natural Death; whereas *St. Peter*, tho he was at *Antioch* for some time, yet he invested in the High Priest-hood, quitted that place, *Vivus valensque*, and with his Person transplanted all the Pontifical Dignities from thence to *Rome*, having upon his departure from *Antioch* subrogated in his place, either *Evodius* or *Ignatius*: This his removal from thence to *Rome*, is asserted by *St. Chrysost.* in *Inscript. Ad. Apostol.* ἐν τῷ πλεονέκῳ τῇ ἡμέτερας πόλεως τὸ τῶν ἀποστόλων τοῦ κορυφαίου λαβεῖν ἐν ἀρχῇ διδασκαλον, εἴει γὰρ τὴν πρὸς τῆς οἰκουμένης ἀπάσης τὸ τῶν χειριστῶν ἀναδοσάμενην ὄνομα τῶν ἀποστόλων πρῶτον ποιμένα λαβεῖν, ἀλλὰ λαβόντες αὐτὸν διδασκαλον ἐκείνους τέλει χρίσμεν, ἀλλὰ παρεχωρήσαμεν τῇ βασιλίδι Ῥώμῃ. ' This is one of the Prerogatives of our City of *Antioch*, to have had first the Prince of the Apostles for its Teacher; for it was no more than fit, that that City in which the name of *Christians* was first heard, should receive the first Shepherd of the Apostles; but when we had him for our Teacher, we did not keep him all his life-time, but we deliver'd him over to the Royal City of *Rome*.

This clearly manifests his relinquishing *Antioch*, and his Transmigration to *Rome*, where he settled and fixed his *Cathedra*, and concluded his Life by a most glorious Martyrdom; so that the Bishop of *Rome*, who succeeded *St. Peter*, dying there, and not the Bishop of *Antioch* (which place he had abandon'd) inherits the Pontificate and Prefecture of the Universal Church, as being his apparent Heir. Hence *St. Hierom* in his 58th Epistle *ad Damasum*, calls him, *Successor Piscatoris*, and in the Council of *Ephesus*.

Ephesus; Parte Secunda, Pope Celestine is called, ἀδελφός, τὸν ἀντιπῆν τὸ δὲ τοῦ πῆτος, The Successor and Vicar of St. Peter; and accordingly, Rome, by the Fathers is called, St. Peter's See, as in St. Augustin, cont. literas Petri. Cathedra quid tibi fecit mali in qua Petrus sedit & in qua hodie Anastasius sedet. And likewise St. Hierom in his 57th. Epistle ad Damasum, Ego Beatitudini tuæ, id est, Cathedræ Petri communione confocior: Suitable to which, is that of St. Cyprian, Navigare audent ad Petri Cathedram ad Ecclesiam Principalem. But that which gives me full satisfaction in this point is, the Custom of the Fathers, who in their enumeration of the Bishops of Rome place St. Peter first, as the Author of that Succession; some of them joyn St. Paul with him, Irenæus reckons the Catalogue from St. Peter and Paul to Pope Eleutherius; Eusebius likewise to Sylvester; Optatus, from St. Peter to Siricius; St. Austin, from St. Peter to Anastasius; Tertullian, from the same to Anicetus, and demands of the Hereticks of his time, a List of their Bishops: Irenæus having begun a Roll of Popes succeeding one the other, adds, Per hanc Successionem confundi omnes Hæreticos; and St. Austin, contra Epistolam Manichei, confesses, that this Succession of Bishops from St. Peter, was one of the Reasons which kept him in the Catholick Church.

'Tis observeable, That when the Fathers design to give the true Succession and descendency from St. Peter, as he was the Christian High-Priest, they do not enumerate the Antiochian, but the Roman Succession. Not placing St. Peter first, then Evodius or Ignatius, Bishops of Antioch; but first St. Peter, then Linus, &c. Bishops of Rome: These things duly perpended, I could not but wonder how B. Bramhal should question how the Bishop of Rome came to be St. Peter's Heir, ex asse, to the Exclusion of his Elder Brother, the Bishop of Antioch. I never read)
says.

says he, that the Church was govern'd by the Law of Gospel-kind, that the youngest must inherit. Here he affecting to shew some sportive Wit, seem'd to me to talk more like a Lawyer than like a Divine.

But now you pretend to give a Reason why the Bishop of Rome could not succeed St. Peter in his Dignity, affirming, That singular and personal Priviledges are not derivable to Successors; herein you are certainly right, for *Privilegium personale cum persona moritur*; but then, on the other side, you are as much in an Error in fancying what was spoken by our Saviour to him, was delivered as to a Private Person, and to terminate with him: You had pleas'd me very well had you mention'd what those singular Priviledges were, that were so solely affix'd to St. Peter's Person, as not to be inherited by his Successors, *Tu es Petrus, & super hanc Petram, &c.* was none of them, nor *Confirma Fratres*, nor *Pasce oves meas*. Cardinal Bellarmine gives this account of them, *Quædam dicuntur Petro pro se tantum, ut vade post me Satana, Ter me negabis; quædam ut uni ex fidelibus, ut si peccaverit in te frater; & quædam pro se & Successoribus ratione officii Pastoralis, ut Pasce oves meas, &c.*

This Pastoral Privilege conferr'd on him, was not Personal, but transient to his Successors, being granted him as a Publick Person, so not to expire with him, but to survive in his descendents. For the Office of a Pastor being ordinary, ought to be continued as long as there be Sheep, *Quamdiu permanet ratio institutionis Christi, tamdiu etiam res instituta necessario permanere debet*; the Pastorship which was instituted for the good of the Flock, ought to have an equal duration with it, which is to the consummation of the World. The Bishops of Rome then lineally descending from St. Peter, have the same Pastoral Authority devolv'd on them by Divine Sanction which

which St. Peter had over the Church, they succeeding him in all those prerogatives which are ordinary and belonging to him (as Supreme Bishop) for the Government of the Church; for *eadem Antecessoris & Successoris ratio in alicujus maneris obeundi ratione*; so that Pastoral Præfecture which St. Peter was invested in, after his Death passed to his Successor, by him handed to the next, from him transmitted to the following, &c. and so by a perpetual descendency, embalm'd and convey'd to this present Bishop, as being Ordinary, successive and indefectible; and correspondently I find *Eusebius* in his Catalogue of Roman Bishops having ranked St. Peter in the Van, under the Title of *Christianorum Pontifex Primus*, to reckon *Linus* for the Second, and the rest in their order, to *Sylvester* his *Synchronist* the one and thirtieth Pope from St. Peter; this Catalogue was continued by St. *Hierom* to *Damasus* the thirty fifth from St. Peter. The Popes of Rome then succeeding St. Peter in the Pontificate, are *Jure Successionis*, Heirs to the Sacerdotal Power and Dignities which belonged to St. Peter's Sacred Function, as he was *Pontifex Christianorum*, it being but rational, that those Supreme, Pontifical Royalties which St. Peter (for the good of the Universal Church) was intrusted in, should still reside in his Successors for the keeping all subordinate Pastors in their duty, and for the prevention of Schism, which will of necessity arise where there is no Coercive, Compulsory Power to quash it. Thus in the Old Law, there was a Sacerdotal Succession of High-Priests, and *Aaron* (who was the Head of the Levitical, as St. Peter was the Head of the Christian Hierarchy) was succeeded by *Eleazer*, and he by *Phineas*, &c. and the Authority which *Aaron* and his Children was invested with, died not with 'em, but was propagated to the succeeding High-Priests.

C H A P. II.

*Concerning Schism; and whether the Roman
or English Church be guilty of it.*

THE next thing you observe, and seem to dislike, is my skipping over that part of your Papers which treated of Schism. I must confess, I did decline handling it, being unwilling to enter into so large a Field of Matter, and so I am still; but because you urge, and remind me, and seem so fond of what you wrote on that Point, as to take it ill that I made a Preterition of it, I shall now supply what I omitted then, for I perceive it is your temper to imagine what I did not answer, to be unanswerable. It cannot but be as pleasant to hear you declaim against Schism, as to have heard *Verres* inveighing against Theft, or the *Gracchi* against Sedition. You are pleas'd to call it Damnable Schism, the Epithet was very proper, and now look about you, and strictly examine, whether like *David* in his Parly with *Nathan*, you have not through anothers side imprudently transfix'd your self, by being found guilty of that Crime you have so severely condemn'd in another. I perceive you make use of all your Artifice for your compurgation, but all is but fucous and elusive, your actual Separation having too much evidence to be deny'd, and too much atrocity to be defended.

I shall now, as summarily as I can, contract what you write on this Subject, and then shape my Reply to it.
' Having defin'd Schism to be a voluntary departure from
' the Catholick Church, you divide it into Paternal and
' Fraternal

'Fraternal; the former you say is a renuntiation of O-
 'bedience and Communion to, and with our Ecclesi-
 'astick Governors; the latter you term to be a Causeless
 'Division, of one particular true Church from another;
 'then you say your Church is not guilty of Paternal
 'Schism, because you perform Obedience to Christ and
 'his Apostles, observing all their Rules and Ordinances
 'left in the Scripture; then you pay Reverence to the
 'Fathers of the Church, and own the Four first General
 'Councils, and are willing the differences 'twixt your
 'and other Churches should be decided by their Um-
 'perage. This you judge sufficient to clear you from Pa-
 'ternal Schism. As for Fraternal, you very fairly clear
 'your Church of that, because you give the Right-hand
 'of Fellowship to so many Churches and Christians in the
 'World.

'Having, as you fancy, acquitted your Church, you
 'bring in your Indictment against the Church of *Rome*,
 'accusing her as notoriously guilty of Schism in both re-
 'spects. First, of Paternal by many Doctrines and Pra-
 'ctices contrary to the commands of *Christ* and his A-
 'postles; and of the Antient Church, such as are I-
 'mage-worship, Transubstantiation, &c. Then you say,
 'she is guilty of Fraternal Schism by her renounc-
 'ing Communion with all Churches not in subject-
 'ion to her; denouncing all damn'd, who submit not to
 'her by sending Emissaries into all the World, labouring
 'to make a Spiritual Conquest of all other Churches,
 '&c. These things prove the Church of *Rome*, you say,
 'guilty of Schism in both acceptations. This is a short
 abridgment of what you write about Schism, which
 I design to answer, as soon as I shall have premis'd some-
 thing concerning the Nature and Danger of that Sin:
 Schism do's essentially consist in deserting the External
 C Communion

Communion of Christs Visible Church; 'tis a most heinous sin, as tending to the destruction of *Christ's* Mystical Body, whose Essence consists in the Union of all its substantial parts, its ruine in their Division; 'tis a cutting *Christ's* Seamless Garment into Shreds, as *St. Chrysost.* affirms. τὴν ἐκκλησίαν διασπᾶν καὶ ἡ χεῖρωνα ἡ ἀίματος ἀμείστον ὕφαντον δι' ὅλα εἰς πολλὰ μέλη κατὰλίσμεν.

What the bold Souldiers dar'd not to do, the Audacious Schismatick performs: This sin is of that Malignancy, that neither rectitude of Faith, nor a Vertuous Life, nor Good Works can atone; nay, Martyrdom it self, according to *St. Cyprian*, cannot expiate it: *Macula ista nec sanguine abluitur inextinguibilis & gravis culpa discordiæ, nec passione purgatur.* *St. Chrysost.* says of it, ὅτιν χείρον, nothing is worse. *August. cont. Parmen. Lib. 2.* says, *Non esse quicquam gravius Sacrilegio Schismati.* The Devil seeing his Idols demolish'd, and his Temples deserted by the planting of Christianity, found out this Sin out of black Revenge. *Excogitavit novam fraudem ut sub ipso nominis Christiani titulo fallat incautos hæreses invenit & Schismata quibus fidem subverteret, veritatem corrumperet, scinderet, unitatem rapit de ecclesia homines,* says *Cyprian* in his Book *De Unit. Eccles.* How lucky this Stratagem has been to him, the many Rents and Fractions amongst Christians can attest. I shall now examine, whether the *Roman* or the *Protestant* Church be guilty of this damnable Crime; and herein I shall regulate my Discourse according to the Definition you have made of it; namely, That it is a voluntary departure from the Catholick Church, and this being an evident Matter of Fact, it will be easie to determine, which forsook the External Communion of the Visible Church. That the Church of *England*, in the beginning of the Reign of *Henry* the Eighth, agreed with the Church of *Rome*, and all other Churches in her Communion concerning

concerning Faith and Doctrine, is undeniable; That at his coming to the Crown, there was an Actual Church Government settled by a long continuance in Antient Profession, is undebatable; That Protestants alter'd the then own'd Faith, and brake the Bands of that Government, is manifest to the World. Both the Time when, and Occasion why, can be assign'd. Moreover, That the first Protestants were born of Catholick Parents, and Originally in the Communion of the Catholick Church, is unquestionable, and that they, as desirous of Innovation voluntarily departing from that Church, renouncing those points which were Principles of Unity both in Faith and Government, *ipso facto* became Schismatics, is easily prov'd; for *Schismaticus non fides diversa facit, sed communionis disrupta societas*, says St. Hierom on Matt. 11.

Now, how Rome should be guilty of Schism, which did never withdraw from any known Christian Society, or depart from the Communion of any former Church, with which before she held Communion, I cannot possibly apprehend; she continu'd fix'd where she was, as the Pillar and Firmament of Truth. All Hereticks, and Schismatics go out of her; this going out, is an antient note of Falshood, Truth being older than Error; *They went forth from us*, 1 John 2. 19. And certain that went from us, Acts 15. 14. and accordingly St. Austin. 3. trad. Epist. Johan. says, *Omnes Heretici, omnes Schismatici ex nobis exierunt*, i. e. *ex Ecclesia exierunt*. And de Symb. 126. 1. *Hereses omnes de Ecclesia eiecerunt tanquam samenta inutilia de vite praevisa; ipsa autem manet in sua radice*. And in this Case the Rule of Optatus is very observable, *Adendum est quis in radice cum toto Orbe manserit, quis foris exierit*, Lib. primo. Now as for Luther and Calvin, when they had voluntarily departed from the Roman Church, they separated from all the Christian Churches in the

World, and consequently, from the Catholick Church; for they did not adjoyn themselves in Communion of Sacraments to any Christian Church which was existent before their revolt from the *Roman*, there being not one Church to be found upon Earth antecedent to their Apostacy, to which they did apply themselves after their defection, but they stood alone till they had acquir'd more Revolvers out of the *Roman* Communion; this is most clear, and confess'd by themselves. *Luther* in his Preface to King *Henry*, says of himself, *Solus primo eram*; and *Calvin* to the same effect in his Epistle to *Melancthon*, *Aburdum est postquam discessionem a toto orbe facere coacti sumus inter ipsa principia alios ab aliis dissilire*; So this New Church at the first, was but one Person, which by the accession of more Schismatics grew numerous, being protected by the Secular against the Spiritual Power.

But to prove your departure from the *Roman* Communion to be involuntary, and consequently not Schismatical, according to your definition of Schism, you cite a saying which you say was King *James's*, *Non fugimus sed fugamur*; I must confess, I never could be inform'd how the truth of these Words could be made out; for Protestants before their Excommunication having made a wilful breach, may be said to be *Fugitivi* rather than *Fugati*: and accordingly, their Expulsion may not so properly be term'd, a driving them out of the Church, as their Punishment for going out, they having before deserted the Church of their own accord. So she had too much reason to make use of her Spiritual Weapons; for they, by their Novel Doctrine, and Schismatical Separation, having first receded from her, and by way of Anti-communion, rais'd a new party of Pretended Reform'd Christians distinct from the general Body of the Catholick Church, having instituted new Rites, and moulded new Articles of Faith, contrary not only

only to the *Roman*, but to the Faith of all particular Churches then known, immediately before they began their Separation, and refusing to Communicate and joyn with her in Publick Liturgy, and Participation of Sacraments, disowning her Faith and Power, to which they had submitted for above 900 Years, and persisting obstinate in their Opinions and Separation, the Church having with much patience attended their return, and having try'd all Methods that might seem conducive to their amendment, was enforce'd at last to proceed against them, according to her Canons by a just Excommunication, eliminating them from her Bosom for their Schism, as *St. Paul* did the Infamous *Corinthian* for his Incest, who by the heinous offence gave the first cause of his Excision: So 'tis manifest, that the original departure was theirs, and accordingly *St. Hierom* in his Comments, Epistle to *Titus* avers, *Hæretici in semetipsos sententiam dicunt suo arbitrio ab Ecclesia recedendo.* And *Cyprian* in his Fortieth Epistle, *Pœnas quas meruerunt penderent, ut a nobis non ejeti ultro se ejicerent & de Ecclesiâ se expellerent:* For the Church forsakes no Person, neither doth she eject any, but like a tender Mother, cherishes her Children in her Vital and Fotive Breast, unless such as wilfully separate themselves by their obstinate adhesion to Heretical Doctrines, or by persevering in a Flagitious course of Life; so as she is not now the hindrance of their Reunion, so neither was she at first the occasion of their Separation.

Protestants well knowing, that their formal Schism can neither be deny'd, nor maintain'd; find themselves oblig'd to acknowledge the Matter of Fact, but to blanch and candy their Crime, pretend to have had a just Cause given them for their Separation; and upon this supposition accuse the Church of *Rome* of causal Schism. This is what I conceive *Dr. Stillingfleet* to mean, when he says, *The Church*

Church of Rome, imposing unlawful Conditions of Communion, it was necessary not to Communicate with her. Bishop Lawd is very clear herein, *The cause of Schism is yours*, says he, *for you thrust us from you, because we call'd for Truth and Redress of Abuses.* As for Abuses, if any were crept in, they ought to have been redress'd; and this is properly Reformation; but to alter receiv'd Articles of Faith establish'd by Councils, that is Heresie. But I could not be satisfied what truth it was, that the Bishop says, they call'd for: I am fully convinc'd, that in the beginning of Henry the Eighth's Reign, our English Church did retain as a faithful depositary, all those Sacred Truths which Gregory the Great convey'd unto us by St. Austin, who I do fully believe did convert this Nation to the true Faith, establishing his Doctrine with Miracles, which Doctrine is still preserv'd unstain'd by the Catholicks of this Kingdom. So I could not understand what the Bishop meant by calling for Truth, neither could I tell when, or by whom it was call'd; for I must confess, Henry the Eighth, who open'd the Sluces to let in all the ensuing Mischief, did call, and that Vocally, but not for Truth: His first call was for a fresh Bedfellow, that was Carnal; then he call'd for innocent Blood, that was Tyrannical; his other call was for Church-Goods and Lands, that was a Sacrilegious call; he had no scruples concerning the truth of his Religion, neither alter'd he any thing of it, but to gratifie his Lust and Covetousness, *Nulla fere in re a fide Catholica discessit, præterquam libidinis & Incuria causa*, as Sanders affirms of him: And accordingly he order'd his Son to be brought up in the Catholick Religion, excepting the Title of Head of the Church. Edward the Sixth was too young to call for Truth; he had most reason to call for it, being early infected with the Zuinglian Heresie, contrary to his Fathers Will, by the Sacrilegious Protector,

Protector, who did call indeed, but it was for the remains of the Goods of the Impoverish'd Church; he likewise call'd for false Teachers to dilate the Gangren: *Martin Bucer* a Dominican, *Peter Martyr* a Canon-Regular, *Ochinus* a Capuchin, Apostate Monks and *Sacerdotes Uxorati*, from such we were not like to have Truth, who, not only fell from the Catholick Church, but flagitiously violated their Oath of Continency, for which, by the then establish'd Law, they lay obnoxious to an infamous Death. I shall say nothing of *Queen Elizabeth*, she being a Woman, and wholly unqualified to meddle with Church Affairs, and to tamper in Articles of Faith; neither shall I say any thing of the succeeding Princes, who found the Schism begun, and Religion alter'd to their Hands. I know very well, that in this case Truth is the Protector, but that is no more than what is in the Mouth of every Sectary: This is the usual Mask to hide the ugly Face of a foul Action, which without so fine a cover would affright those deluded Souls that are cheated with its beautiful Paint, *πρῶτον χρὴ θέμεν τέλεινας ὁσφθαλμον*, there must be a plausible glittering Title, a winning Frontispiece to a bad Enterprize; but if the Origine of this unhappy Schism be examin'd, we shall find that Revenge, Haughtiness, impure Flames, and desire of Plunder were the Springs that mov'd the first Machin, and nothing at all of Truth. I do not find, that *Henry* the Eighth did ever recant the Book, he writ in defence of the *Roman* Church; he hated both *Lutheranism* and *Zuinglianism*, and fell out with the Church, rather for its Booty and Prey, than for its Doctrine; and this was *Tyndale's* Sense of it in his Letter to *Frith*, where writing of King *Henry* the Eighth's intention against the Pope and Clergy, saith thus, *Fox* pag. 987. *I smell a Council to be taken, little for the Clergie's profit in time to come, but you must understand, that it is set out*

out of pure Heart, and for love of Truth, but to avenge himself, and to eat the Whores Flesh, and drink the Marrow of her Bones, which because 'tis somewhat enigmatically express'd, Fox is pleas'd in the Margent thus to expound; eating the Whores Flesh, is to spoyl the Popes Church only for the Prey and Spoyl thereof, not Religion. Bishop Bramhall is very honest herein, As for the suppression of Monasteries (says he) we fear that covetousness had a great Oar in the Boat; and that sundry of the Principal Actors had a greater aim at the Goods of the Church than at the good of it.

Having premis'd thus much, I shall now take notice how you acquit your Church of Schism, even according to your own Distinction and Division of it: You say she is not guilty of that Crime, because she owns and performs Obedience to Christ and his Apostles; Then, because she pays Reverence to the Antient Fathers of the Church: Thirdly, Because she owns the first four General Councils, &c. This you think enough to clear her of Schism, whereas 'tis nothing at all to the purpose, being a meer ἀπαγορευτική, and besides the Cushion; you define Paternal Schism to be a renuntiation of Obedience and Communion to and with our Ecclesiastick Governours, so how do any of these Reasons clear you of it? You are accus'd by Catholicks, of a voluntary departure out of the Catholick Church, of a defection from the Government of your Occidental Patriarch, under whose Spiritual Prefecture this Nation was for several hundred Years. From this your Spiritual Governor you have revolted, renouncing his Authority, look'd on as of Divine Institution; 'this being your Accusation, the Reasons alledg'd for your acquittance are too weak and dilute for such a purpose. Now, tho' you come off with a scratch'd Face concerning your Paternal, I must needs say, you come off very fairly with your Fraternal Schism,

because

because you so courteously give the Right-hand of Fellowship to so many Churches ; and herein your obliging carriage is highly to be commended, you extending your kindness to Lutheran, Calvinist or Hugonot ; and indeed, to any Church that will but joyn with you in separating from, and defaming the Catholick.

The next thing I have to do, is to see how you prove *Rome* guilty of Schism ; and the Method you take herein, I found to be as improper as that by which you would clear your own Church of it. For instead of proving *Rome* separating it self from any visible Society of Christians with whom she formerly held Communion, which is properly Schism, you accuse her of false Doctrine ; which Accusation, could you be able to make good, it would prove her to be rather Erroneous than Schismatical.

But I shall now descend to the Examination of those three Particulars, by which you would prove your self not guilty of Schism. The first is *because you own, and perform Obedience unto Christ and his Apostles, and observe all the Rules and Ordinances they have left you in the Scriptures.* But how you can pretend to pay full Obedience to Christ, and disobey his Spouse whom he enjoyns you to hear under penalty of being reputed an *Ethnick* ; or how you can fancy to be united to him, when you fall off from his Mystical Body, the Church, of which he is the Head, I know not ; or how you can be said to follow all the Rules of the Apostles, when they recommend Tradition, and you reject it ; when they tell you, that the Church is the Pillar and Firmament of Truth, and you make her Apostatical. I could instance in many particulars, how counter you run to the Scripture you so much pretend to, but I shall wave them, and only tell you, that it is an unwarrantable way to fall off from the Church, and then appeal to that Scripture which commands you to obey the Church, yet

this is your practice, when you dispute with Catholicks; but when you have to do with Sectaries, who plead Scripture against you, then you have recourse to Fathers, and Tradition, using the same Arguments against them as we do against you.

It was long ago observ'd by the Fathers, That Hereticks were great pretenders to the Scriptures, backing their false Opinions with it. *Omnes Hæretici ex sacris Scripturis falsas atque fallaces Opiniones suas conantur defendere*, as *Hilarius* attests *Lib. prim. de Trinit. & Vincent. Lyrinensis*, to the same effect, *Nihil de suo proferunt quod non Scripturarum verbis adumbrare conentur*. This they formerly did, and still do, to reject the Authority of the Church, and to avoid a living Judge they appeal to the Scripture; then they assume to themselves what they deny the Church, it's Exposition, perverting it's true Sense according to their wild Fancies, and so crooken the Rule to their own Bent: This was observ'd by *St. Basil Hexam. Hom. 2.* *οἱ παραχρησάμενοι τῆς ἀληθείας οἱ ἐκ τῆ γραφῆς τὴν ἐαυτῶν νόον ἀκολοθεῖν ἐκδιδόντες ἀλλὰ πρὸς τὸ ὡ καὶ οὖν βούληται τὴν διάνοιαν τῶν γραφῶν διαστρέφοντες*; These falsifiers of Truth which do not teach their mind to follow the Scripture, but contort the meaning of Divine Writ to their own Wills. Now tho' the Scripture, as being the Word of God, is infallibly true, yet it do's witness of it self, that it is not of private Interpretation, and those that dare Expound it that way, may instead of sound Truths, extract damnable Doctrines. *St. Austin* avouches, That all Heresies take their Birth from its wrong Interpretation, in his 222 Epistle to *Consentius*, *Neque enim nata sunt Hæreses nisi dum Scripturæ bonæ intelliguntur non bene*: To avoid this, we must not Interpret them according to our Fancies, but adhere to the Interpretations of the Church, not at all questioning, but that that Spirit of Truth which did

did direct it, to distinguish Canonical from Adulterine Writ, will likewise instruct it in the right Interpretation: And herein consists the difference betwixt Catholicks and Hereticks, as St. *Austin* observes, *Libro de Gratia. Hæretici secundum suum sensum Sacras Scripturas legunt*; but we according to Antiquity and constant Tradition, receiving both the Scripture, and its Sense from the Church; and her Authority is so considerable herein, that St. *Austin. Epist. Manich.* says, *Ego Evangelio non crederem, nisi me Catholica Ecclesiæ commoveret auctoritas.*

The Second Reason, is because you pay Reverence to the *Antient Fathers of the Church.* Of this I shall hereafter have occasion to take notice, and likewise of your Honesty and Integrity in quoting them.

The Third Reason to acquit your self of Schism, is, because you own the first four General Councils, and are willing that the difference betwixt you and other Churches should be decided by their *Umpirage*; but I must tell you, That if you own'd Forty Councils instead of Four, and revolted from the Church, that would not discharge you of the Crime of Schism: As for your pretended willingness to admit them as Judges in differences betwixt you and other Churches, this will appear to be a very empty Compliment, unless you can prove, that they made Definitions concerning our Modern Controversies; they observ'd to define about the Heresies rise in those days of the *Arrians, Nestorians, Eutychians, Macedonians*, not concerning those of *Protestants*, a word not then known, and had their Doctrines been then extant, they would as certainly have been condemned as the foregoing: I shall only instance in one point, in one Council, that of *Chalcedon*; I am fully convinc'd, that that Council which paid so much respect to Pope *Leo*, acknowledging him to have receiv'd the custody of the Vineyard from Christ,

D 2

granting

granting him, when they sent their Relation to him to preside over them, by vertue of his Legate, as the Head do's over the Members, would have severely sentenc'd your revolt from that See. That Council (which depos'd *Dioscurus* the Patriarch of *Alexandria*, and consequently no Subject of *Leo's*, as he was Patriarch of the *West*; not for any Erroneous Doctrine, but for his Sawciness against him, whom they call his *κλέρις*, Lord; and because he dar'd to convene a Synod without leave from the Apostolick See) would most certainly have condemn'd your defection from the Authority of your Occidental Patriarch, and more, your Opprobrious Revilings of him. But why the first four General Councils? why not a Stage farther? why *Hic Terminus hæret*? Can you prove that all Contests in Matters of Faith, arising in future Ages, and in much different Centuries could possibly be determin'd in those Councils? Would you have an Heresie be condemn'd before it be broach'd? your referring all our Controversal Differences to their Decision, is as irrational as if *Macedonius*, who was condemn'd concerning his Heresie about the Holy Ghost in the Second General Council, had appeal'd to the *Nicene*, which assembled chiefly to confute the Heresie of *Arrius* concerning God the Son, and determin'd nothing about the Third Person of the Trinity: Besides, I know no reason why the Church should be credited in the first four General Councils, and slighted and disbeliev'd in the following; Christ promis'd he would be with them to the consummation of the World; I do not in the least question, but that the same Spirit of Truth which guided and directed the Church in its first Synods, did accompany it in all its succeeding Conventions, rendring it inerrable in its Definitions of Faith. I can find no place where Christ promis'd to be with them for a limited time, so as to direct them in their first four Assemblies, and

to leave them for the future to themselves: It would have been a great encouragement to all new Heresies, if no Decision in Gods Church should have been after the first four General Councils. The truth of it is this, 'Tis usual with Hereticks to be Enemies to those Councils, and to reject them that have condemn'd their Opinions, charging them with Error as the *Arrians* did that of *Nicene*; the *Nestorians* that of *Ephesus*; the *Eutichians* that of *Chalcedon*, and accordingly the Emperor *Zeno* being an *Eutychian*, having put out a Profession of Faith, which he call'd *Henoticon*; he left out the Council of *Chalcedon*, which had condemn'd that Error, embracing only the Faith of the three first Councils.

The next thing I shall Discourse of, will be concerning your Church which you assert to have all the Essentials of a true Church, and to be a sound part of the Catholick; This I wish you had prov'd as manifestly as you confidently affirm it: Had you done this, I would never have forsaken its Communion. You cannot but imagine it to be a very hard task for any to forsake his Relations, his Friends, his Countrey-men in Matters of Religion, and thereby to expose himself to their Odium, the severity of rigid Laws, and his Temporal Concerns to ruine; nothing but the saving of ones Soul can be preponderant to all these Mischiefs. So you may conceive, that had I imagin'd my self as safe, in reference to my Salvation in your Church, as where I now am, I had most certainly fix'd my self there, *Clavo Trabali*.

As to your asserting *your Church to have all the Essentials of a true one*, I must tell you plainly this, That I find in the Fathers, many to be condemn'd for Hereticks, for denying but one of those many Articles which you disown: But as for Essentials, and Fundamentals, I know you pretend to them, but I cannot see where your Authors define how many they be, but leave them uncertain for their own advantage.

vantage. As to the other branch of the Assertion, *That your Church is a sound part of the Catholick Church*; I must beg your Assistance herein, to inform me how a particular Church, that did voluntarily fall off from the Catholick, as yours did, and afterward was cut off by Excommunication from it, can yet continue to be a sound Member of it; this I desire you to clear up to me. You must not shuffle with me herein, and tell me ye did not fall off from it, but from its Errors; that's ridiculous: Neither that ye did not fall off from the Catholick, but only from the *Roman Church*; that is false; for ye then broke Communion from all Visible, Orthodox Churches, both in the *West* and *East*: According to my Authors, such Churches as yours can be no more Members of the Catholick Church, than a dead Bough may be term'd part of that Tree from which 'tis separated by Excision. The Church is but one, and cannot be divided, *Scindi unitas non potest, nec corpus unum discidio compaginis separari divulsis laceratione visceribus in frustra discerpi, quicquid a matrice discescerit seorsim vivere & spirare non potest, substantiam salutis amittit*; Cyp. de Unit. And accordingly St. Austin, Epist. 48. ad Madurenses. *Videtis multos præcisos à rudice Christianæ societatis, &c. de solâ figurâ originis sub Christiano nomine quasi arescentia-sarmenta gloriari quas Hæreses & schismata nominamus*. But I find when your Party lay claim to be the Catholick Church, and would vie for extent and number with the *Romanist's*, then they make their false Musters, and spread their wide Lap to several Sects, only to acquire a more considerable multitude, which when compar'd with one another, are indeed found to be so many several Churches, distinguish'd not only by Nation and Climate, but by Doctrine and Points of Faith. Now tho' these be opposite Parties, of different Principles, yet to enlarge their bounds, and to boast of their

their greatness; they rake all those together, under the Title of Protestants, who have revolted from *Rome*, counting them on their side, as if the definition of a Protestant were, One that had apostatis'd from the *Roman Church* and that stands in opposition to it: And I find some Protestants to specify as much, as *Dr. Willet* in his Preface to his Synopsis, a Protestant is he, who professeth the Gospel of Jesus Christ, and hath renounc'd the Jurisdiction of the See of Rome: And *Musculus* in locis cit. de eand, I embrace all for Brethren in the Lord, however they disagree from or amongst themselves, as long as they maintain not the Popish impieties: By this Method they patch up an Heterogenial Church, consisting of all condemn'd Sects, jarring with one another, as *Eutychians*, *Nestorians*, *Monothelists*, *Sacramentarians*, *Lutherans*, *Calvenists*, *Hugonots*, *Anabaptists*, with all the numerous Spawn and Increment of fruitful Error; this made *Dr. Vane* very ingenuously to say, That the Church hath the property of Heat, Congregate Homogenea, things of the same kind, Disgregare Heterogenea, separate things of a different nature, casting out of her Communion, all sorts of Hereticks; but your Church, he says, hath the property of cold, Congregate Heterogenea, enfold-ing under her Name a Miscellany of different Religions, rather freezing than uniting them together; and accordingly I find *Bishop Usher* in a Sermon of his preach'd at *Wansted* before King *James*, to adopt and matriculate into his Church, *Greeks*, *Abyssines*, *Aegyptians*, *Jacobites*, tho' at variance with one another, and more at odds with him, and tainted with Heresies, expressly condemn'd by General Councils. For the *Aegyptians*, *Aethiopians*, and *Abyssines*, were cast out of the Church by the Council of *Chalcedon*, as infected with *Eutychianism*, holding but one Will, Nature, and Operation in Christ; much of the same Kidney, are the *Armenians*, *Jacobites*, *Georgians*

ans and *Coptbites*. The *Christians* under the *Turk* and *Persian* are tainted with *Nestorianism*, and ejected out of the Church for asserting two Persons in Christ.

The *Grecians*, *Muscovites*, and *Russians*, according to *Athanasius's* Creed, are excluded from Salvation, for denying the Proceſſion of the Holy Ghost from Father and Son, on whom Mr. *Rogers* in his Thirty nine Articles is very Decretory, *This, says he, discovereth all of them to be Impious, Erroneous from the way of Truth, which hold and affirm, that the Holy Ghost proceedeth from the Father, but not from the Son, as this day the Grecians, Russians, and Muscovites maintain.* It was a saying of King *James*, the First, *That they erring about the Holy Ghost, had lost it.* As for the Doctrines of *Lutherans* and *Calvenists*, I find them formerly condemn'd in *Donatus*, *Aerinus*, *Vigilantius*, *Xenias*, *Nevatus*, &c.

But now, after all this, I find, that neither Schism nor Hereſie, according to the Sense of your Party, hinders one from being a Member of the Church. Thus Dr. *Field* in his first Book of the Church, thinks when he says, *That the departure of Schismatics is not such, but that notwithstanding their Schism, they are, and remain parts of the Church of God; and Luther Serm. de Dominic* says, *That they are frantick, who go about to separate the Church from Hereticks.* This their favourable Opinion of Hereticks and Schismatics made me imagine, they themselves were guilty of both, and that they did not exclude them from being Members of the Church, lest by that Action they should bar out themselves; but how a Schismatick, who go's out of the Church, or how a Heretick, who depraves its Doctrine, who has made shipwrack of his Faith, and whom we are ordered to shun and avoid, can be a Member of the Church, I cannot conjecture; so I shall keep steddy to St. *Hieroms* saying, *contra Lucif.*

Nulla

Nulla Hæretica Congregatio potest dici Ecclesia Christi. Neither can I imagin, how Churches opposite one to another, disagreeing in weighty points, so as not to join in Communion, can be said to be Members of the same Catholick Church, which is but one Body, and has but one Faith, τὸ τῆς ἐκκλησίας ὄνομα ἢ χωρισμὸς ἀλλ' ἑνωσις καὶ συμφωνίας ὄνομα ἐστίν; *The Name Church is no Name of Separation, but of Union and Symphony, says Chrysost. 1 Homil. Corinth.* And accordingly St. Austin told the Donatists, who came much nearer to Catholics than you do, *If our Communion be the Church of Christ, yours is not Christ's Church, for that is but one, whichever it be:* In his first Book against them. And St. Cyprian in his Seventy sixth Epistle, *If the Church were on Novatus his side, it was not with Cornelius:* So careful were they to preserve the Unity of the Church. This makes them restrain the Church to a Company of Christians united together, obeying their Supreme Pastor, outwardly professing the same Faith, Communicating with the rest of the Members in Publick Worship, and Participation of the Blessed Sacrament: Hence Austin in his Forty eighth Epistle to the Donatists, tells them, *Nobiscum estis, you are with us in Baptism, and the Creed, &c. In ipsa Ecclesiâ Catholicâ non estis;* They believ'd more than what you esteem as Fundamental, yet were out of the Pale of the Catholick Church. In this Church is Unity of Faith, Harmony in Doctrine, Conformity in Administration of the Sacraments, Uniformity in her Liturgy and Ceremonies all the World over. To distinguish this Church from all Heretical Sects, the Apostles in their Creed, the Antient Fathers in their Writings gave her the Sir-name of Catholick: This very name seem'd so emphatical to St. Austin, that he reckons it as a principal reason, next to the Succession of Popes from St. Peter, that kept him in the true

E

Church,

Church, *Cont. Epist. Manichæi, Tenet ipsum Catholicæ nomen quod non sine causa inter tam multas Hæreses, sic ipsa Ecclesia sola obtinuit, ut cum omnes Hæretici se Catholicos dici velint, Quærenti tamen peregrino alicui ubi ad Catholicam conveniatur nullus Hæreticorum; vel Basilicam suam, vel domum audeat offendere*: From this place you may evidently see, That it was the humor of the Hereticks of those Days, as well as it is now, to affect the Title of Catholick, but this was but an usurpation in them, and so 'tis with you: He, says the *Greeks*, call'd this Church καθολική, quod per totum orbem terrarum diffunditur: And according to this sense it is true, Hereticks may be called Catholicks, for they are disseminated all over the World: But in his Fourth Book against *Cresconius* he makes this distinction betwixt a Real Catholick, and an Heretical one. *Catholicks*, says he, *are the same every where, and Hereticks are different.* Hence 'tis that a *Lutheran* will not Communicate with a *Greek*, nor a *Greek* with a *Lutheran*, nor a *Calvinist* with a *Muscovite*, nor an *Anabaptist* with an *Armenian*, or an *Hugonot* with a *Georgian*, & vice versa; whereas a Catholick Communicates with a Catholick in any part of the World, as Members of the same Body, and as having the same Unity of Faith, as *Irenæus* affirms in his first Book C. 3. *The Church spread over the whole World, having receiv'd the true belief, keeps it, and practiseth it, as if it dwelt but in one House, and had but one Soul and Heart; Neque hæc quæ in Germania sunt fundatæ Ecclesia, aliter credunt; neque hæc quæ in Iberis sunt, neque hæc quæ in Celtis, neque hæc quæ in Oriente Egypto & Lybia: Thus it was at first, when Christian Churches were united and untainted with Heresie; for the Apostles taught the self same Doctrine wherever they went; and all those various Churches seated in divers Kingdoms and Regions differed only in Situation,*
not

not in Doctrine: Hence from their Unity of Faith, they may be called One Church, as *St. Chrysoſt.* in his Comments on first *Corinth.* affirms, *την ἐν τῷ οἰκουμένῳ μὴ εἶναι ἐκκλησίαν ἢ τοι τόποις πολλοῖς κατεμεσσην*; There ought to be but one Church in the World, although it be divided into many places. Now 'tis evident, that of all Orthodox Churches, an Union of which constitutes the Catholick, *Rome* as being the See of *St. Peter*, the Prince of the Apostles, was the chief; and upon that account though *Hierusalem* and *Antioch* were somewhat before her in time, she was before them in Dignity: Hence by *Irenæus* she is called the Greatest and most Glorious; by *St. Cyprian*, the Principle Church; and *St. Austin* says, 'tis Arrogancy to deny her the Primacy; and that she had obtain'd the Primacy, *frustra Hæreticis latrantibus*. Hence it is that by way of Eminency, she is call'd the Catholick Church, including all the latitude of her Communion, of which she is the Center, the Mother, the Mistress, the *Radix & Matrix*: Hence 'tis that the Fathers promiscuously use *Catholick* and *Roman*, as *Synonima's*, as I shall hereafter demonstrate out of them.

C H A P. III.

Concerning the Respect which Catholics pay to Images,

I Shall next employ my self in taking a Prospect of those Points, for maintaining which, you would prove *Rome* notoriously guilty of Paternal Schism; and this I do the

more willingly, because you stand highly guilty of a false Representing them. The First is Image-Worship (as you phrase it) which you have improv'd, and sublimated to that height as to make it pass for Idolatry: This is done to render your selves acceptable, and us odious to the Populace, as Violators of the first Commandment. 'Tis but rendring *Pesel* (which properly signifies *Sculptile*) to be an Image, and then boldly affirming us Idolators; to bring all the places in Scripture and Fathers against the Idolatry of the *Gentiles*; and the business is done: But those places are indeed nothing to your purpose, they only importing a Prohibition of giving Sovereign Honor due to God, to an Idol; whereas you are to prove out of Scripture, That 'tis unlawful to give a Relative Honor to the Picture of Christ for his sake: But by this Action, you do not only shew your self defamatory, but ungrateful to the *Roman* Church, which, when this Nation lay really in the Pollutions of Idolatry, took compassion of us, and by planting the Gospel here, rescu'd us from that Calamitous Condition. This confounding Image-worship with Idolatry, is certainly, a most fraudulent and malicious Method, they being quite different things; the one is an Honorary, Relative Respect to the thing represented, which is Sacred: But the other is a Worshipping a Creature, an Idol, a Devil, or false God, in some dark Representation, giving it Divine, Incommunicable Attributes, and in the Imagination exercising supreme Devotion to it; for to those Idols, by Magical Conjunction they annexed an Evil Spirit to do Wonders, and thereby to extort Divine Worship from the cheated People; hence they are often call'd Gods; as in the Fifth of *Daniel* they pray'd their Gods of Silver, Brass, Iron, Wood, Stone. Now to ascribe this heinous Sin to the Catholick Church is highly injurious, Idolatry being the blackest Sin a Church can be spotted with,

with; for it doth not only thereby cease to be a true Christian Church, but it becomes worse than a Jewish Synagogue; and I had rather turn *Jew* or *Turk* than Idolater. There is no Question, but that Idolatry is a sufficient excuse for any one to fall off from a Church that is tainted with it: But if this were the reason of your falling off from *Rome*, the pretence was malicious and forg'd; and Mr. *Thorndike*, who well knew what Idolatry was, will tell you in his *Just weight*, *Cap. primo*, his Opinion herein, whose words are these, *Should the Church of England declare that the change, which we call Reformation, is grounded upon this supposition, I must then acknowledge that we are Schismaticks.*

But I shall now make a short Discussion of this Point, according to the Definition of the Council of *Trent*, which I find to take all care imaginable to obviate any accusation herein; the Words being as so many Characters, to distinguish the respect paid to an Image, from Idolatry. First, the Council thinks fit, *Imagines Christi Deiparæ Virginis & aliorum Sanctorum in Templis præsertim habendas & retinendas eisque debitum honorem & venerationem impertiendam*; but then by disclaiming any Divinity to be in them, the Council acquits us of Idolatry in the following words, *Non quod credatur inesse aliqua in iis divinitas vel virtus propter quam sint colendæ, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit habenda veluti olim fiebat a gentibus quæ in idolis spem suam collocabant; sed quoniam honos qui eis exhibetur refertur ad prototypa quæ illa repræsentant, &c.* Now as to the first part of the Council concerning retaining Images in Churches, this was antiently practis'd long before that Council. *Gregory Nazianzen* in his Forty ninth Epistle to *Olymp.* makes mention of Images in the Church of *Diocesarea*. *Basil* in his Oration of *Barlaam* pointeth to his Image which stood in the Church.

Church. *Greg. Nyssen* in his Oration of *Theod.* speaks of a Church so beatified with Images, that it shewed *ὡς λαμῶνα λαμπρὸν*, some pleasant and flowry Meadows. *Nicephorus* affirms, that *Pulcheria* the Empress built a Church at *Constant.* and placed therein a Picture of our Blessed Lady, which *Eudocia* sent her from *Hierusalem.* *Tertull.* in his Second Book *de Pudicitia*, witnesseth, that the Image of Christ in form of a Shepherd, carrying a Sheep on his Shoulders, was engraven on the *Chalices* used in the Church. *August. de consens. Evang.* witnesseth, that in his time Christ was to be seen in many places painted between *St. Peter* and *Paul.* *Eusebius* in his Seventh Book of his *Ecclesiast.* History, makes mention of a Brazen Statue of Christ at *Cæsarea Philippi*, thought to be erected by the *Hamarissæ*, cur'd by him; this Statue he declares to have continued to his days, and that he had seen it. *Sozomen* adds, That when *Julian* the Apostate out of spight against our Saviour, caus'd it to be cast down, and his own set up in the place, that there came miraculously Fire from Heaven which consum'd *Julians*; Christ by this avenging the affront offered his Statue by that Insolent Apostate, as much as if it had been done to his Person: And the same Author tells us, That when Christs Image was thrown down, and broken in pieces, the Christians gathered up its fragments, and laid them up in the Church, which certainly was in Honor to the Prototype.

The other part of the words of the Council is, *That those Images should have their due Honor and Veneration.* It cannot be deny'd but that an Image is capable of Honor, and of Contempt; and it naturally flows, that those that hate the Party represented by the Picture, will hate the Picture; and those that love the Party, will respect the Picture. Now this respect which Catholicks out of love to the Persons represented by them, have for Pictures,

Pictures, is very slanderously call'd by you Idolatry; whereas that consists in forsaking the true God, and Worshipping either real Devils, or false Gods; so those Idols stood in opposition to the true God, as 'tis 1 Kings 18. 21. *If the Lord be God, follow him; but if Baal be God, follow him.* And 'tis well known, that the Jews, as often as they fell to Idolatry, always forsook the God of Israel. Then the Council gives the Reason why they should be Honour'd. *Quoniam honos qui eis exhibetur, refertur ad Prototypum.* This is exactly what St. Basil affirms, *de Spiritu Sancto, ἡ τῆς εἰκόνος τιμὴ ἐστὶ τὸ προσέβουλον διαφέρει;* *The Honor done to the Image redounds to the Prototype.* And accordingly Athanasius 4 Serm. con. Arrianos, says, *ὁ προσκυνοῦν τὴν εἰκόνα ἐν ἑαυτῇ προσκυνεῖ τὴν βασιλέα;* *He that worships the Kings Image, in that worshippeth the King.* For Images by imagination, stand for the Prototype; and what is done by way of Honor to the Image, is mentally done to the Person: So the Honor address'd them is Relative, for they be not honour'd because they be Pictures, but because they represent such persons, so the respect is determined to the Party represented: Abstracted from the Prototype they are not capable of Honor. A Civil Honor is due to the Picture of a King of our Ancestors, and nigh Relations, and to those we love. We resent any ignominy offer'd them, and naturally conceive indignation thereat. A Religious Honor is due to the Pictures of Christ, his Holy Apostles and Saints; the Respect shewn them redounding to the Original, and ultimately terminating on it, as 'tis in the Second Nicaene Council, Act 7. *Ut per hanc Imaginum pictarum inspectionem, omnes qui contemplantur ad Prototypi memoriam recordationem desideriumq; veniant, illisque salutationem, & honorariam adorationem exhibeant.* According to Niceph. Xenaias, a Persian by Birth, a Slave by Fortune; one of an Audacious

Audacious Spirit, and Impudent Mouth, was the first that dar'd to affirm, That the Image of Christ and of the Saints were not to be reverenc'd. Now when the word *Worship* or *Adoration* is apply'd, it do's really amount to no more than an honorary Respect and Reverence, a Relative, Inferior Honor: We do not take those words in that Sense, as the Tribute of Honor due to God, as you injuriously asperse us with, this we abhor; for in that Sense we Adore and Worship only the incomprehensible Deity, that Supreme Monarch who has Sovereign Dominion over all, renouncing all other Divine Adoration.

Now, as to the word *Adoration* (of which you make great advantage against us with the Communalty) you must understand, that it do's not always signify Divine or Religious Worship, but it has likewise an inferiour Sense, importing Reverence, Respect either of Body or Mind, communicable to Creatures according to their Dignities; sometimes any bowing the Body in sign of Reverence, as may be proved by many places in Scripture, where Creatures are said to be ador'd; and so to Deserving, Eminent, Worshipful Men, we may be said to give Worship, when we Honor and Respect them by bowing, or by any other outward gesture, according to the custom of the Countrey.

Now, as to the Act of worship, that consists of two Parts; the Exterior sign is Kneeling, the Interior is the Affection directed to what we Worship; and indeed, that is the main thing; for as to the Exterior, that we grant to Persons of several qualities (as well as to God) as to our King, our Bishop, and Parents; but this is done with different Apprehensions and Affections; we worship God as our Creator in a more sublime and eminent manner; others in a lower degree. This may be gathered out of the Fathers, who take the word in different acceptations, sometimes in the more principal and lofty Sense *ὁνομαστικῶς*,
for

for Divine Worship, Supreme Honor due to God only, as in *Epiphanius*, Heresie 79. *Sis in honore Maria, Deus adoretur*: And *Hierom* in his 53 Epist. *Non Angelos vel aliquam creaturam adoremus*; yet sometimes they take it in an inferior Sense, and say other things besides God are to be Adored, as in *August. de Civit. Dei, Lib. 10. c. 4. Homines, si multum eis addatur, etiam adorandi*: and *Cyr. Alexand. Hom. de Deipara, Crux adoratur toto orbe terrarum*. Accordingly *Lactantius, Flecte genu, Lignumque Crucis venerabile adora*. And *St. Hierom, Epist. 17. says, Baptistæ cineres adorate*. *St. Ambrose* in his Funeral Oration on *Theodosius* praises the Empress *Helena* for setting the Cross upon the Crown of Kings, that it might be ador'd in them; *Sapienter Helena egit quæ crucem in capite Regum levavit, locavit, ut Crux Christi in Regibus adoretur*: And *St. Hierom* in *Epitaph. Paulæ*, reports of her, that having at *Hierusalem* found out the Cross upon which Christ suffered, she ador'd it, as if she even had seen our Saviour hanging on it. *St. Chrysost.* is very clear herein, in several places, but more especially in his *Hom. de Adorat. Crucis*. That the Primitive Christians had a great veneration for the Cross, may be prov'd out of *Tertullian*, in his Apology, where he acknowledges, that the Heathens took notice of it, and accus'd them as *Crucis Religiosos*. This double acceptation of the word *Adoration*, was well known to *Mr. Thorndike*, who affirms the words *Adoration, Worship, Respect* and *Reverence* to be equivocal, and the cause of this Equivocation to be for want of words to signify those conceptions which flow not from Common Sense; and from this Equivocation in those words the greatest part of the difficulties which occur, take their rise; So you may see how deceitfully you deal by us herein, always taking the words *Adore, Worship*, as importing Supreme Honor to God, and then falsely, accusing us of giving Gods Ho-

nor to a Creature or Image, which we detest with a greater abhorrency than your self.

The other thing the Council took care in, not to leave the least umbrage of suspicion of Idolatry to any Rational Man, is, that they did disown any Virtue or Divinity to be in them; that upon that account they should be respected, or that they should be requested any thing, or any trust reposed in them, as the *Gentiles* did, &c. and this puts me in mind of what *Gregory*, several hundred Years before the Council wrote, in his Seventh Book of his Epistles to *Secundinus*, who it seems had desired *Gregory* to send him some Pictures, which he did, and likewise instructs him in the right use of them, agreeable to the Council, *Scio quidem quod Imaginem Salvatoris nostri, non ideo petis, ut quasi Deum colas, sed ut ad recordationem filii Dei in ejus amore recalescas cujus te imaginem videre desideras; & nos quidem non quasi ante divinitatem, ante illam proster-nimur, sed illum adoremus quem per imaginem, aut natum aut passum, sed in Throno sedentem recordamur.*

C H A P. IV.

Of Transubstantiation.

THe next Point by which you would prove *Rome* guilty of Schism, is *Transubstantiation*, which you have lewdly abused, and injuriously represented; but I am afraid you are not so much offended at the word as at the meaning of it: As to the word, the Church was pleas'd to make use of it, as fit and proper to declare the change of the Bread and Wine after the words of Consecra-
tion

tion into the Body and Blood of Christ. *Quam quidem conversionem Catholica Ecclesia aptissime Transubstantiationem appellat*, As the *Lateran Council* says *Canone Secundo*: And accordingly the Council of *Trent*, *Quæ conversio convenienter & proprie à S. Catholica Ecclesia Transubstantiatio appellatur*. The Council defines not the word to be of Faith, but makes use of it as a fit word, expressive of their Sense; so that if you can tell me a more proper one than this, I shall not quarrel with you about it. For names of words speaking in their rigour, are not Objects of Faith; as *Athanasius* shews in his Reconciliation of the Verbal Controversie of *Person* and *Hypostasis*, but the Matter and Sense therein couch'd. As to the newness of the word, which is often objected, tho' it was never in Latin publickly authoriz'd before the Council of *Lateran*; yet the Greek word *μετεσώτως*, may be prov'd to be very antient, and the thing thereby signify'd, seems as old as Christs celebration of his Supper: For a Point of Faith may be elder in it self than the Council that defines it. The Consubstantiality of the Son and the Divinity of the Holy Ghost must be admitted to be elder than the Council of *Nice* and *Constantinople* that defin'd them. The Conciliary Definition being generally occasion'd by the emergency of Heretical Opinions, contrary to the Sense of the Church, which had they not arose, the Church had never been necessitated to a more Explicit Declaration: Thus it happened here. Sundry monstrous Opinions being broach'd about the Blessed Sacrament, the Church was oblig'd to intervene with her unerring determinations, establishing the Truth, and dispelling Error. Now tho' this Article was always in it self of the substance of Faith; and tho' the thing signify'd by the new term was always held as a Divine Truth, yet it was not obliging under that notion till the Solemn Declaration of the Church, *Quæ veritas est*

prius erat de fide, non tamen erat prius tantum declarata, as *Scotus* says. Now that the Church has power to coyn a new word for the Elucidating Truth, and that she hath made use of this Power, is clear by the Council of *Nice*, which to declare Christs Consubstantiality with the Father, found out the word *ὁμοῦς*: and by the Council of *Ephesus*, which to express the Mystery of Christs Divine Incarnation made use of the word *Θεοτόκος*, *Deipara*. That the Fathers long before the Council of *Lateran* and *Trent* did believe a Real change after the consecratory words, is most evident, and accordingly to express their belief of a Real Conversion, they make use of Real Changes mention'd in Scripture; as of *Aarons* Rod into a Serpent, Water into Wine. Hence the Greek Fathers call this mutation *μεταστοιχείωσις*, *μεταποίησις*, *μετασχηματισμός*, affirming after the Consecration the Symbols to be chang'd, *μεταβάλλεσθαι ἑργαζίνεσθαι*, the Greek words importing *Transselementation*, *Transfaction*, *Transmutation*, *Transfiguration*. Thus St. *Ambrose*, *Lib. 4. de fide*, *Per Sacrae Qrationis mysterium in carnem transfigurantur & sanguinem*; and *Lib. 4. de Sacramento*, *Ubi accesserit consecratio de pane, fit caro Christi; non erat corpus Christi ante consecrationem, sed post consecrationem dico tibi quod jam corpus est Christi; ipse dixit & factum est*. And again, *Sermo Christi qui poterit ex nihilo facere quod non erat, non potest ea quæ sunt in id mutare quod non erant*?

And accordingly *George Nyssen* in *orat. catechet.* *Recte Dei verbo sanctificatum panem in Dei verbi corpus credo transmutari*. And *Cyril Hieros.* in his *Catech. Myst.* says, *Panis & Vinum Eucharistiæ ante sacram invocationem adorandæ Trinitatis Panis erat & Vinum merum, peractâ invocatione Panis fit corpus Christi, Vinum Sanguis Christi*. And in like manner *Theoph.* *Ἀπὸ τοῦ αὐτοῦ ἐνέειν μεταβάλλειν τὸ αἶμα τῷ χριστῷ*, *The Bread is chang'd into the very Body of Christ.*

Now

Now that we might not disbelieve this stupendous change, because 'tis supernatural, he tells us how it is effected, *μεταποιῶναι τὸ ἀπώροτον λόγον ὁ ἀπὸ τοῦ ἁγίου καὶ μυστικῆς εὐλογίας καὶ ἐπιφοίτησε τὸ ἅγιον πνεῦμα εἰς σάρκα κρείττων;* This Bread is chang'd into the Flesh of our Lord by arcane words, by the Mystical Benediction, by the accession of the Holy Ghost, on John 6. St. Chrysost. in his 83 Hom. on Matt. says, That this change is not a work of Human Power, but Christ himself performs it: He Sanctifies and Transmutes it: That Christ, who as soon as he will'd or spoke a thing, by his Omnipotency effected it; as soon as he said *ἐέλθω, I will*, the Leaper was cleans'd; as soon as he said *Lazare exi foris*, he caus'd and enabl'd him to come forth; as soon as he Commanded the Devils to dislodge out of the Demoniacks, he drave them out; as soon as he ordered the Winds to hold their Breath, he caus'd a Calm; as soon as he said *ταλὶθα κούμ*, he rais'd the Virgin to Life. The same Almighty Jesus, at his last Supper having taken Bread into his Hands, and having said, *Hoc est Corpus meum*, did by vertue and energy of those Operative, Divine Words, incomprehensively, ineffably change and transelement it into his Body, and the like concerning the Wine. This adorable Mystery I shall not in the least question, because I cannot comprehend it, that is, to incur Nicodemus his Error, neither will I disbelieve it, because 'tis above the strength of Nature, that was the weakness of Zacharias, but with the Blessed Virgin, I will rely on the word of God, who neither can deceive, nor be deceiv'd. *Fiat secundum verbum tuum*, firmly without any diffidence by a generous and vivid Faith, acquiescing in the veracity of Christ his words. *Cum Christus ipse affirmet ac dicat, hoc est corpus meum, quis deinceps audeat dubitare? ac eodem dicente, hic est Sanguis meus, quis dubitet ac dicat non esse Sanguinem? Aquam aliquando mutavit in Vinum,*

Vinum, quod est Sanguini propinquum; & non erit dignus cui credamus quod Vinum in Sanguinem transmutasset? Quare cum omni certitudine Corpus & Sanguinem sumamus; nam sub specie Panis datur tibi Corpus; sub specie Vini, Sanguis, says St. Cyril in his Mystag. Catechism: Which words are as clear for Transubstantiation as any thing in the Council of Lateran or Trent.

Now, as I do undoubtedly believe, that (when Christ spake these words) they had their effect as soon as they were uttered, and for this I have St. Chrysost. Authority, who affirms, That Christ, when he said *this is my Body*, made it his Body: So with the same Father, I do believe, when a lawful Priest of the Catholick Church pronounces the same Consecratory words, that they have the same effect. *Sacra ipsa oblatio, sive illum Petrus sive Paulus, sive cujusvis meriti sacerdos offerat, eadem est quam dedit Christus Discipulis; quamque sacerdotes, modo conficiunt nihil habet ista quam illa minus: cur id? quia non sanctificant homines, sed Christus qui illam antea sacraverat,* in his 2. Hom. on 2 Epist. Timothy.

I know this Doctrine is much oppos'd by our Adversaries, and they fancy that we are sufficiently confuted by having it try'd at the Tribunal of our Senses; but this is not at all prevalent with me; for Christ never intended, that this supernatural change should be subjected to our External Senses; for had it been visible to them, it could not have been matter of Faith, which is properly *argumentum rerum non apparentium*.

It is observable, that Christ, before he wrought this invisible Miracle, had done many visible ones, to convince his Disciples of his Divine Power; they having imbibed that belief, could never rationally doubt of his Veracity, or Ability in performance of what he had said, knowing him to be Omnipotent: *Ipse Dominus testificatur nobis quod*

quod Corpus suum accipiamus & sanguinem, quid debemus de ejus fide & testificatione dubitare? says St. Ambrose. Christ then willing to exercise their and our Faith in this Mystery, and at the same time to free us from eating Flesh and drinking Blood in their proper Species, which we naturally abhor, was pleas'd to give us thẽ Clothed, Apparell'd under another Species of Bread and Wine. *Quod oculis apparet species sunt visibiles panis & vini, quod sub speciebus iisdem fides nostra non sensus aut ratio comprehendit, id verum Christi corpus.* And accordingly Theoph. Διὰ τοῦτο συγκαταβαίνει ἡμῖν ὁ φιλόδοξος τὸ μὲν εἶδος ἅπλως καὶ οὐκ ἐν φιλότητι εἰς δύναμιν δὲ σαρκὸς καὶ αἱματος μετὰσχηθῆ. Therefore God indulgently condescends to us, and preserves the Species of Bread and Wine, but transelements them into the strength of his Flesh and Blood.

There is no question but that the Fathers were Men of Sense, and as acute and subtle Persons as any of our Adversaries; yet in judging of this Mystery, they admitted not their Senses as Umpires, *Credamus ubique Deo, nec repugnemus ei etiamsi sensui & cogitationi absurdum esse videtur quod dicit; superat & sensum & rationem nostram sermo ipsius; verba Domini falsa esse nequeunt; sensus noster sæpe fallitur; quoniam ergo ille dixit hoc est Corpus meum, nulla teneamur ambiguitate, sed credamus,* says St. Chrysostom in his 60 Orat. ad Pop. Antioch; and some of them advise us not to judge of this great Mystery, either by our tast, or by our sight, being of an higher nature than to have such an inquest to sit on't. *Non est panis etiamsi gustus panem esse sentiat, sed esse corpus Christi & vinum quod a nobis conspicitur, tametsi sensui gustus vinum esse videatur, non tamen vinum sed sanguinem esse,* says St. Cyril in his Catech. St. Ambrose raiseth a Question for you, but then he solves it, *Sed forte dicis speciem sanguinis non video, sed habet similitudinem, ut nullus horror sit cruoris, Lib. 4. Sacrament,*

ent. And in like manner *Theoph.* ὁ πῦρ οὐκ ἔστι σὰρξ φαίνεσθαι ἡμῖν ἀλλ' ἄρτον διὰ τὸ μὴ ἡμᾶς ἀνδρῶν περὶς τὴν βρωσίν. But why do's it seem to us not to be Flesh, but Bread, that we should not loath the eating of it: And again, ἄρτον μὲν ἡ μὴ φαίνεσθαι σὰρξ δὲ τῷ ὄντι ἐστίν. It seems unto us to be Bread, but 'tis Flesh indeed. And again, ἀεὶ ἰσὺ ἐνεργεῖα μεταποιεῖσθαι καὶ φαίνεσθαι ἡμῖν ἄρτον, 'tis chang'd by an ineffable energy, tho' it seems to us to be Bread.

Now the high abuse you offer Catholicks in this Point, is by representing our belief herein after a Gross, Carnal, Capharnaical meaning, impressing those of your Party with the same false Ideas concerning us, as the Heathens conceiv'd against the Primitive Christians, as if we were a Barbarous Inhumane sort of Cannibals, σαρκοφάγοι καὶ βιμοβόροι, Carnivorous and Blood drinkers, whereas our Apprehensions of Christs Body in the Blessed Eucharist are of a quite different nature from the gross conceptions of those People; they, as *St. Austin* affirms in his 27. Tract. on *St. John* understood such Flesh, *Quomodo in cadavere dilaniatur in macello venditur, non quo modo spiritu vegetatur, non sicut illi intellexerunt carnem, Christus dat suam manducandam carnem.* So you are to understand, that tho' we do believe a real change, as looking on the words utter'd by Christ to be absolutely true, yet withal we believe no gross change in a Natural way, but confess it to be invisible, Inexplicable, Mystical and Sacramental. The words seem very plain, and easily enough perform'd, if considered as the words of an Omnipotent God; the only obstacle lies in our incredulity and high conceit of our Natural Parts, and our foolish fondness of reasoning about matters above Reason: For to this incomprehensible Mystery, *sola fide metiendum, adorandum magis quam investigandum,* we must surrender the Forts of our frail Apprehensions, to
this

this we must veil the Fasces of our Judgments, and de-
 throning our usurping Understanding, subjugate it to the O-
 bedience of Faith, knowing it to be too sublime for flagging
 Reason to soar to, tho' its Wings were imp'd with Angeli-
 cal Plumes: Here we must in a more especial manner be-
 ware of Philosophy receiving this Blessed Mystery ἀληθινῶς
 as believing Fisher-men, not Ἀρεσίδικῶς, as Critical Dis-
 putants, not fighting against it with silly Arguments
 drawn from the quiver of Impotent Nature, or from our
 weak Imaginations, like those foolish Persons, who fancied
 the Bodies of Men in Heaven were like those on Earth;
 whereas our Saviour inform'd them better, and told them,
 they were ἰσχυροί, like the Angels, declaring the original
 of their Error to be because they neither knew the Scrip-
 ture, nor the Power of God. That Omnipotent Power
 which could substract Weight from heavy things, enabling
 St. Peter to walk on the moist back of the Sea; that
 could make its own Body invisible to the Jews; that
 could make bright and radiant things not to shine, as his
 own Body after the Resurrection; which tho' it were
 then more Fulgid than the Sun, yet darted no Rays.
 That Power, which as it made Nature, presides over it,
 divesting Vipers of their Poyson, to preserve St. Paul;
 and Water of it's fluidness, as those of Jordan, and rapid
 flames of their scorching, as those of the Babilonish Fur-
 nace, to question and disbelieve the Operations of this
 Power, because our Reason cannot comprehend them, is
 not only prodigious Pride in us, but it is the highest indig-
 nity that can be offer'd our Saviour. But what shall
 we think of those who call in their External Senses as
 Judges herein, and in a matter of Faith appeal to their
 Eyes, as if those Organs, which cannot see the Wind
 which is a Natural Substance, should be able to discern an
 invisible Mystery of Faith, a Supernatural, Glorify'd, Spi-

ritual Body. 'Tis impossible the Senses should perceive any thing *here*, this Mystery is too fine and rare for Mortal Eyes; *nothing* to them can seem chang'd, the Symbols appearing the same. Faith only with the piercing Rays of her more than Aquiline Eyes, assisted by the interposition of a Divine Authority, penetrating the Veil of the Elements, discovers Christ really present there.

This stupendous and adorable presence of our Savior, I find Catholick Authors to describe, not to be according to his natural way of Corporeal Existence; that is, with Extension of Parts in order to place, as if one part were here and another part there; but to be after a supernatural way, without locality, being one and the same in many places, and whole in every part and portion of the Symbols, without the Accidents of the Body, as Quantity or Figure; being neither thick nor big as to Occupation of place, not as expos'd to the External Senses, or obnoxious to Corporeal Contingencies, but as invisible, imperceptible, impassible: After this manner, Spirits in their substances are said to be. The Body of Christ here is Spiritual not Sensual, as St. Paul avers of our Bodies after the Resurrection; *'tis sown a Sensual Body, but risen a Spiritual Body*: The Quality of these Bodies are different in reference to Clarity, Agility, and Impassibility, but the Substance perisheth not (which made Job say, *he should see God with these Eyes* :) Thus the latter Adam is call'd *A quickning Spirit*, and as such, he is really in the Sacrament: So that, in fine, this σὰρξ ἐσθιόμενῃ, this Flesh that is to be eaten, is πνευματικὴ τροφή, Spiritual Food, and μυστικὴ βρῶσις, a Mystical Banquet.

C H A P. V.

Of Communion in one kind.

THe third Point by which you would prove the *Roman* Church guilty of Schism, is Communion in one kind. This is generally term'd by you and yours, but an half Communion, and a Violation of Christs Institution; and we are herein accus'd by you, as Sacrilegious against God, Injurious to Men, Robbing the Church of Christs precious Blood, by giving the People a lame imperfect Sacrament, instead of an entire, whole one: This Accusation runs very high, but I will see how just it is.

That Christ did institute the Blessed Sacrament in both kinds, is readily granted; but that he commanded it should be always taken in both kinds, as necessary to the complement of it, is no where to be found; and accordingly, in this case, we have the example of Christ himself, who is a sufficient warrant, for he having in his last Supper instituted it under both kinds, gave it to his Disciples at *Emaus*, *Luke 24.* but under one, where the Text says, *That they knew Jesus in breaking of Bread:* Here is no mention of Wine at all, but of Bread only; and this place is Interpreted by the Fathers, of the Administration of the Blessed Eucharist. *August. Lib. 3. de consensu Evang.* says, Christ did permit they should not know him, *Usque ad Sacramentum Panis.* And *Theoph.* on that place says, τῷς μετέλαμψανσι τὴν εὐλογημένην ἄρτην ἀνοίγονται οἱ ὀφθαλμοὶ εἰς τὸ ἐπιγινώσκειν αὐτὸν, μεγάλην γὰρ καὶ ἀφανὲς δύναμιν ἔχει ἡ τῆς κυρίου σάβη: *The Eyes of those that did partake of Consecra-*

ted Bread were open'd so as to know him; for the Flesh of our Lord has great and unspeakable Power. This was likewise originally practis'd by the Apostles. In the Second of the *Acts* we find, that the 3000 Baptiz'd were persevering in the Doctrine of the Apostles, and in the Communication of breaking Bread: Here likewise is no mention of Wine. And in the Twentieth of the *Acts*, we find, at *Troas*, when St. Paul made his long Harangue, that the Apostles were gathered together on the first day of the Week to break Bread: Here is likewise a deep silence of the Cup. This breaking of the Bread is likewise Interpreted by St. Austin of the Sacrament, in his Epist. 86. ad *Casulanum*, where speaking of St. Paul, he says, *Eadem Nocte fracturus Panem sicut frangitur in Sacramento Corporis Christi, produxit sermonem ad medium Noctis, ut post Sacramenta celebrata, &c.* Thus 'tis apparent, that tho' Christ did Institute it in both kinds, it was no violation of this his Constitution to Minister it in one; for this there be Presidents in the same Scripture which mentions both Species.

The next thing to be considered, is, whether Communion under one kind be an Imperfect, Lame Communion? Herein, upon consulting the Holy Writ, I find as much ascrib'd to one kind as to both; sometimes it attributing Salvation to the Bread and Wine, sometimes to the Bread only: Thus in the Sixth of *John*, the same Christ, who says, *Nisi manducaveritis Carnem filii hominis, & biberitis ejus Sanguinem, non habebitis vitam in vobis*, says likewise in the same Chapter as much of the Bread alone. *Si quis manducaverit ex hoc Pane, vivet in æternum.* He that says, *Qui manducat meam Carnem, & bibit meum Sanguinem, habet vitam æternam*, says of the Bread only, *Panis quem ego dabo, Caro mea est pro mundi salute.* He that says, *Qui manducat meam Carnem, & bibit meum Sanguinem,*

Sanguinem, in me manet, & ego in illo, says likewise, *Qui manducat hunc Panem, vivet in æternum*: By these places it is evident, that Christ ascribes to the Bread alone everlasting Life and Salvation of the World, which is a sufficient proof, that it is no imperfect Communion, no Soul desiring more than that: It remains then, that it appears not by the Scripture, that the reception of Christ under the Species of Bread only, is a Defective, Incomplete Communion, it being visible from thence, that Christ, who gave the Sacrament but twice, gave it in one of those two times in Bread only; and the Apostles after him are found to Communicate without any mention of Wine.

From the Scripture I shall have recourse to Councils for my fuller satisfaction (they being the most fit Interpreters of it.)

Totus Christus continetur sub specie Panis, & totus sub specie Vini, sub qualibet quoque parte consecratæ hostiæ, & Vini consecrati separatione facta totus est Christus; says the great Council of Florence, consisting of Greeks and Armenians, as well as of those Bishops of the West.

Firmissime credendum sit, & nullatenus dubitandum, integrum Christi Corpus & Sanguinem, tam sub specie Panis, quam sub specie Vini veraciter contineri. Consilium Constant. Sess. 13.

Nec ullatenus ambigendum est, quod non sub specie Panis Caro tantum, nec sub specie Vini Sanguis tantum, sed sub qualibet specie est integre totus Christus. Concilium Basil. Sess. 30.

And accordingly the Council of Trent, Sess. 21. says: *Sub alterâ tantum specie totum atque integrum Christum verumque Sacramentum sumi verissimum est tantum sub alterutrâ specie atque sub utraque contineri*; and in Sess. 13. *Totus enim, & integer Christus sub specie Panis, & sub quavis speciei parte, totus item sub Vini specie, & sub ejus partibus existit.*

The

The Church is very clear in expressing her Sense herein, by the Mouth of these unanimous Councils; declaring, that in one kind is contain'd the whole Substance, Essence, and Parts of the Sacrament, either part having *Christum totum & integrum, secundum Divinam humanamque naturam*; for Bread and Wine are not the two integral parts of the Sacrament, our Savior instituting the whole Sacrament both in Bread and Wine, as two distinct, entire matters, not as integral parts thereof; so the Flesh cannot be participated without the concomitance of the Blood, that being not disjoyn'd from it; neither can the Blood be taken apart without the Body, that being contained in it; neither can there be a participation of either without the Soul and Divinity, by reason of the inseparable Hypostatic Union.

The next thing I shall consider, is, whether the Laity be by any Divine Precept, Commanded to participate of the Cup. The Council of *Trent* determinates it in the Negative, *Sess. 21. Nullo Divino Præcepto Laicos & Clericos non conficientes obligari ad Eucharistiæ Sacramentum sub utrâque specie sumendum*: Here they likewise exempt *Clericos non conficientes*, from that obligation which I find to be according to the Council of *Basil. Sess. 30. Post diligentem perquisitionem Divinarum Scripturarum Sacrorum Canonum, &c.* they thus affirm, *Clerici communicantes & non conficientes, non adstringuntur ex Divino Præcepto ad suscipiendum sub utraque specie Sacrum Eucharistiæ Sacramentum*. The Priest Conficient is oblig'd to the participation of both Species; for as the Bloody Sacrifice of the Cross was perform'd by a distinct effusion of Blood; so the ἀναψυχή & θυσία, the *Incruentum Sacrificium* upon the Altar, which is a Commemoration and Representation of that ought to be perform'd by a distinction of Symbols, this being not only a Sacrament, but a Commemorative Sacrifice representative of the Bloody Passion. The

The following matter to be weigh'd, is whether the Laitie be injur'd or robb'd of any thing hereby : The Council of Trent says no. *Nulla gratia necessaria ad salutem eos defraudari qui unam speciem solum accipiunt* : This follows upon Christs being entire, and whole in each Species, as *Canisus* affirms, *Ubi Christus totus, & integer sumitur illic deesse non potest integer fructus & efficax gratia Sacramenti tanti*. Laici nullâ utilitate fraudantur, sive rem in Sacramento contentam, Christum scilicet Deum, & Hominem spectas ; sive fructum & gratiam quæ Eucharistiam sumentibus ad animarum salutem donatur, quæras ; sed tantum hi sub alterâ accipiunt, quantum sub utrâque, si liceret, essent specie percepturi : So herein they cannot be injur'd unless you can prove the Body and Blood of Christ to be separated ; and that he that receives him under the form of Bread, receives his Body only, and of Wine, his Blood only.

As for those of the Antient Church, had they believ'd that Christ so instituted the Blessed Sacrament, as that he would not have one part taken without the other, and look'd on the usage of the Cup as of the Essence of the Sacrament, necessary to Salvation, they would not have Communicated under one Species only, as it is apparent they did ; and the custom hereof is so antient, that its Cradle and beginning cannot be defin'd. It was practis'd in the time of Persecution in Domestick Communions, in which the Eucharist was delivered to the Faithful under one Form, to be carried home ; as may be prov'd out of *Tertull. Lib. 2. ad Uxorem*. *Cyprian Lib. 1. de lapsis*. *Ambros. Orat* in the Death of his Brother *Satyrus*. It was given to Children, Sick People, and Travelers in one kind. And that they did so in their Churches, is highly probable by the *Manicheans*, hiding and lurking amongst them, who could never have found shelter and opportunity

opportunity of Communicating with Catholicks had the use of the Cup been frequent, they being a sort of Hereticks, who by the Principles of their Religion would not drink Wine, abhorring it as a thing unlawful to be drunk, as a Creature of the Devil, as *Fel Draconis* ; and so superstitiously abstaining from the *Chalice* ; in detestation of which Heresie, the Church Commanded Communion in both kinds, not as if the other were either unlawful or imperfect, but for the detection of those Hereticks, pursuant to their Exclusion from Catholick Societies : At that time the Bishops, to crush and extirpate that Heresie, highly extol'd and commended the use of the *Chalice* ; but that Error being extinct, and in process of time, another Heresie arising against the Essential Integrity of Christs Body under either kind ; as also, avouching the absolute indispensable necessity of both, the Church began universally to practice Communion under one kind ; and to confute this Error, did not only declare, and publish the Truth by her Decrees and Definitions, but likewise by her Practice ; well knowing, that as it was not unlawful in its self to Communicate under both sorts ; so it was likewise not necessary, but in its own nature indifferent, and so consequently determinable to one or both kinds, according to the Discretion of the Church, the Precinct and Line of whose Power extendeth it self to things Adiaphorous ; for things absolutely Commanded Man cannot forbid, nor Command things absolutely forbidden. This thing being thus of a middle nature, was as such within the territory of the Churches Legislative Power, which according to the differences of Place, Time, and Persons, hath power to enjoin both, or command but one, as the juncture of Affairs may be, and the benefit of the Church may require ; and upon these accounts the Church may restore the Cup again, having Power to dis-
 pence

pence in this Point of Discipline, according as may be most advantageous to its Peace and Unity; and accordingly as a tender Mother for quietness sake, she restor'd the Cup to the *Bohemians*, and there is no question but that she would have granted it you upon that account, had it been requested before your Revolt, rather than see you perishing in Damnable Schism. Now that the Church has this Power is acknowledged by the Council of *Basil Sess. 30. Ecclesia quæ regitur Spiritu veritatis, &c. ordinare habet quomodo ipsis non confitentibus ministretur, prout pro reverentia ipsius Sacramenti & salute fidelium viderit expedire*; and accordingly the Council of *Trent, Sess. 21. Declarat Synodus hanc potestatem perpetuo in Ecclesia fuisse, ut in Sacramentorum dispensatione salvâ illorum substantia ea statueret, vel mutaret, quæ suscipientium utilitati, seu ipsorum Sacramentorum venerationi pro rerum, temporum, locorum varietate magis expedire judicaret*: Hence 'tis that the Church varied from the first institution in reference to time, which was then after Supper, whereas 'tis now taken fasting, and before Dinner; so I believe, that Christ did not strictly tie us up to the first institution, but left it to the discretion of the Apostles (who afterward referr'd it to the Judgment of the Succeeding Church;) this seems to be *St. Austins* Sense of it, *Non præcepit quò deinceps ordine sumeretur, ut Apostolis per quos Ecclesias dispositurus erat servaret hunc locum, 118 Epist. ad Romanos*; and certainly 'tis more fit that this Power should be lodg'd in the Hands of the Church, than committed to the Arbitrement of Private Persons; and you had better herein have acquiesced in her Determinations than in your own Elections; for what have you gain'd by extorting this Cup, but instead of a Cup of Salvation, a baneful Potion, your departure and Schism from the Church, tainting your very Sacraments, and poisoning the very

Springs of your Holy Actions, *Omnia Sacramenta Christi non ad salutem, sed ad judicium habentur sine charitate unitatis*, August. Lib. 3. *Con. Literas Petil. Neque fides, neque Sacramenta ullis nisi persistentibus in Ecclesiæ unitate sunt salutaria. De Unit. Eccles. Quid prodest homini, vel sana fides, vel sanum fortasse fideli Sacramentum, ubi lethali vulnere Schismatis perempta est sanitas Charitatis? De Baptismo con. Donat. Lib. primo.*

C H A P. VI.

Concerning Publick Prayers in Latin, and of several other Points.

THE Fourth Point by which you would prove the *Roman Church* guilty of Paternal Schism, is, her Publick Prayers in Latin. This Point is highly opposed, and fancied to be against the Word of God, as contrary to the Sense of the *1 Corinth. 14.* which is generally brought against it, and fully believ'd by your Flock; tho' if rightly understood, nothing to the purpose; for this place do's not reprove the Practice of the *Roman Church* in having her Liturgy in Latin, but prohibits Extemporary Prayers in Publick Meetings in an unknown Tongue, according to the inspir'd infus'd Devotion of the Speaker: Here is not a Word concerning *κοινὴ ἐυχὴ*, *Common Liturgy* (which hath set known Offices for every Day); If there were, it would be an admirable place for you to confute Fanatics, and to establish your Common-Prayer against Sectaries. I know no reason why the Western Church should not have the liberty to make use of the Latin in her Religious Worship, (which

(which is her Sacred and Learned Language, and in her extent the most generally known) as well as the *Jews* use the Hebrew, or the Eastern Churches the Greek, which, altho' consisting of several Nations that speak Languages as much different from Greek as ours is from Latin: Nay, altho' the Grecians have lost their own Language, which is now no more resembling to the Learn'd Greek, than French is to Latin; yet they retain their Liturgy unalter'd in the pure Language of *Chrysostom*, not understood but by the Learned. *St. Hierom* in his Preface in *Paralip.* says, That in those Days all those Churches were serv'd in Greek, using *Basil's* Liturgy. And *Alexander Ross* will tell you in his Review of Religion, That the *Copties*, *Jacobites*, *Georgians*, *Circassians*, and others, to whom you will give the Right-hand of fellowship, use not their vulgar Language, but an unknown Tongue to the Vulgar in their Divine Service. Now you must understand, that it is no Position of the Catholick Church, that the Publick Service should be in an unknown Tongue; but it being Compos'd at first, ever since the Apostles days in Latin in the Western Church, the Church did not think it expedient, that it should be turn'd into the Vulgar Barbarous Language of every Nation. This was not Englands case alone, but *France*, *Spain*, *Germany*, *Poland*, &c. far'd no otherwise; nay most, part of the World, according to *St. August.* in his Book *de verâ Religione. Quotidie per orbem universum humanum genus unâ pene voce respondet sursum corda se habere ad Deum.* And that the Divine Service was in *Africa* perform'd in the Latin, and not in the Punic Language, is evidently to be prov'd out of the same Father in his Second Book *de Doctrina Christ.* and in his Exposition on *Psal. 123.* But if you had a mind to quarrel with the Church for this, it might have been begun several hundred Years past; for it can be prov'd, that

this Nation us'd Latin in her Publick Service above Nine hundred Years ago, as is evident out of the Council of *Cloves Hovia*, under Archbishop *Cuthbert*. But that which gives me full satisfaction herein, is, that our Apostle *St. Austin*, who made us Christians, taught us to serve God in that Language; and this seems not to be only out of high respect to God Almighty, to serve him in Publick Liturgies, not in the Common, Profane, Vulgar Tongue, but in the most Pure, Sacred Language; but it seems likewise to denote Unity, that the Church which is united in the same Faith should join as much as possible in the same Language; by this means any one of her Communion may join in her Liturgy in any part of the Jurisdiction of the Western Church, a *German* if in *Italy*, a *Frenchman* if in *Poland*, an *Englishman* if in *Spain*, &c. Neither are the People so ignorant of these Prayers as you would persuade your Party; for the Liturgy having set Offices for every day, and being in one set Language; they by vertue of their *Catechisms*, *Manuals*, *Prayers* and *Psalters* in the Vulgar Tongue, (where the Prayers used by the Church, are found, and likewise *Psalms* and *Hymns* proper to every day) have several other Books Expounding the Churches Service to the meanest capacity: Besides the Priests are very solicitous herein, assisting them by their private Instructions, so that the Sense of the Churches Liturgy is well understood, even by Women and Persons of ordinary Capacity. But this Practice of the Church, in having her Liturgy in Latin, being no Article of Belief, but rather a Point of Church Discipline, and as such, not indispensable, but changable (whereas Articles of Faith are unalterable) you, who knew 'twas in the Power of the Church to gratify you herein, should have fairly request-ed it before you made the breach, and took upon you to tamper with Articles of Faith before your expelling
and

and deposing your Spiritual Guids. It may be, the Church, to prevent a greater inconvenience might have humour'd you, condescending to what might have seem'd most expedient ; for long ago it was permitted to other Nations in her Communion, as to the *Sclavonians* by Pope *John* the Eighth, and to the *Chineses* by *Paul* the Fifth, to make use of their own Languages in their Divine Worship ; the Church do's not hold it as unlawful, but as not expedient every where to celebrate in the Vulgar Tongue, as she declares in the Council of *Trent*.

The Fifth Point is *St. Peters* Supremacy. This is, I must confess, an Article which all Catholicks are oblig'd to believe ; and because it is of high import, being the Basis of Papacy, I intend to Discouse of it at large, and to establish it.

The Sixth Point, &c. Is the Bishop of *Rome* his Supremacy : This flows naturally from the Fifth, *Jure Successionis*, *St. Peter* being the First Bishop of *Rome* invested with Universal Jurisdiction.

The Seventh, is the Popes Infallibility ; to which I shall say nothing till you can prove it to be an Article of Faith to believe the Pope Infallible, separated from a General Council. As for his granting Indulgences to break Gods Law (as you accuse him of) that is a false Crime of your own hatching ; for we deny any thing of that Nature, knowing his Power to be conversant in things indifferent. As for his absolving Subjects of their Allegiance to their Princes ; when 'tis acknowledged as an Article of Catholick Faith, I shall Discourse of it ; in the interim I will only hope that no Person will absolve you, or that you will absolve your self of your Allegiance ; and herein we shall desire no more of you, than that you be as good Subjects to this present Prince, and stand by him with your Lives and Fortunes, as we did by his Royal Brother and Father.

Your

Your ensuing Discourse is to prove the *Roman Church* guilty of Fraternal Schism; for this you have Three strong Reasons.

The First is, *because she renounces Communion with other Churches, &c.* As to this I must needs tell you, that it is an high piece of injustice in you wilfully to revolt from her, and then falsely to accuse her of renouncing Communion with you. 'Tis clear enough, that she rejects no Church that hath not Schismatically fallen off from her; and so found guilty of Schism and Herefie.

The Second is, *Because she denounces all damn'd, who submit not to her.* This you look on as very hard and uncharitable, tho' the Church herein is not blamable; but those who dis-join themselves from her, and stand in opposition to her; she can do no less than acquaint them of their unhappy Estate; this she do's out of kindness rather severity, that they being thereby made sensible of their desperate condition, may return to her Bosom, and so avoid that Condemnation which attends those who depart this life unreconcil'd to her. Her plain dealing in this case has much more of tenderness than your Latitudinarian Indulgence, which flatters poor Souls with false hopes of Salvation; and then consigns them into the Hands of Perdition, cheating their baffled expectancy of their imaginary Paradise.

If you accuse the *Roman Church* of rigidness herein, you may bring the same Indictment against all the Fathers, there being not one Point in which they are more positive than concerning the Unity of the Church, and that out of its Pale Eternal Life is unattainable, *Nemini salus nisi in Ecclesia*, Cyprian 62 *Epist. ad Pomp.* and St. August. in his 204 *Epist. to Donatus* says, *Foris ab Ecclesia constitutus æterno supplicio punieris, etiam si pro Christi nomine Vivus incendereris.* The Fathers are so strict herein, that

that they look on that Person, who separates from the Catholick Church, to be in a damnable state, tho' he leads a Religious, Devout and Vertuous Life ; *Quisquis ab hac Catholicâ Ecclesiâ fuerit separatus, quantumlibet laudabiliter vivere se existimet, hoc solo scelere quod a Christi unitate fuerit sejunctus, non habet vitam, sed ira Dei manet super ipsum*, says St. Austin to Donatus ; the Reason is, because being separated from the Catholick Church, he is consequently separated from Christ, who is the Head to that Mystical Body : Another Reason is, *Quia in unâ Catholicâ Ecclesiâ vera hostia redemptionis immolatur*. The Third Reason may be, *Quia sola est per quam Sacrificium Dominus libenter accipiat*, as I find it, St. Aust. Sermon. 181. *de temp.* He has one Reason more in his 50 Epist. *Quia extra hoc Corpus neminem vivificat Spiritus Sanctus*.

Your Third Reason to prove Rome guilty of Fraternal Schism, is, *Because she sends her Emissaries into the known World, &c.* But instead of accusing her for this, had you not been of an ungrateful temper, you might have taken a fair opportunity of thanking her for sending her Apostles to convert this Nation to Christianity, when we lay in the impure Arms of Heathenism. But why should you take offence at her sending persons to propagate the Gospel, even to the Remotest, and most Barbarous Countreys, as long as you (whilst they are in the midst of Persecutions and Martyrdoms) enjoy the soft Embraces of a Wife, and the affluence of United Livings ?

C H A P. VII.

Concerning Protestants objecting Errors to the Church of Rome. The Authors Apologie for himself. His Advice to the Protestant ~~Parson~~, Divine with some other Particulars.

HAVING hitherto followed you *καὶ πῶς*, tracing the print of your Footsteps, and in as succinct a manner as I could examin'd your Reasons to clear your Church of Schism, and to derive that crime on *Rome*, they have appear'd to me too infirm, either to justify the one, or to cast the other. As for your accusing her of Errors, that being but suppos'd, and not prov'd, it imports nothing. Your Proofs to evince her Doctrines erroneous, must be as manifest as your Actual Schism; and your Arguments to justify your Schism must not be conjectural or Probable, but they must be as Offensive and as Irresistible as that you made it. Nay, you must prove her guilty of Damnable Doctrines, and that Salvation was not attainable in her Communion; or else you can expect none out of it. For to accuse the Church of Error, and upon that account to depart from her, is Inevitable Perdition without a return. I know it was always customary with her Enemies to object unto her the want of Truth; but this was done by Schismatics, as *St. Austin* well observ'd, *Hoc dicunt qui in Ecclesia non sunt*: Upon this false surmise they audaciously attempt the reforming of her Doctrines, broaching new ones in opposition to them, which is done to authenticate,

authenticate and justify their Secession. This was antiently observ'd by St. Hierom. *Nullum Schisma non sibi aliquam fingit Hæresim, ut recte ab Ecclesiâ recessisse videatur.* First they separate, and so become Schismaticks; then they mint new Articles of Belief, and so turn Hereticks; one follows upon the Neck of the other, for they never continue long disjoin'd: Schism being a very fair step to Heresie, and Generally a Harbinger to it. *Quis unquam Hæreses instituit nisi qui se prius ab Ecclesiâ Catholicâ universitate & antiquitatis consensione discreverit,* says Vinc. Lyrinensis. I know that in this case, Truth is the pre-
 tence, tho' indeed it is Pride and Arrogance which makes Men give the preference to their own Private Opinions, and which keeps them from submitting to the Decisions of the Church; for had they really with a pure ardour affected Truth, they had never gone out of her, who is the Pillar of Truth; out of which, when once departed, they must not expect a Pillar of Fire to Pilote them, but foolish Fires and Spirits of Delusion to misguide them through all the Serpentine windings and Mazes of falsehood. *In ventre Ecclesiæ veritas manet, quisquis ab hoc ventre Ecclesiæ fuerit separatus, necesse est ut falso loquatur,* says St. August. on Psalm 57.

I am apt to believe, that if you would but once disenchant your self from the Spells of your unhappy Education, and with an Impartial Judgment take a serious view of the Doctrines of the Church, as propos'd and explicated by her (not as wrongfully represented by her Adversaries) that all those little Morimo's and Spectres rais'd by an injurious description of her Articles (which have hitherto frighted you) would disappear, and that you then would be so captivated as not to be able to resist the charms of her naked Truths. The force of Education is certainly great, and lays violent anticipations on the Judgment which mis-

I leads

leads us in our Elections, disposing us to reject or embrace things, rather as they suit or jar with our first receptions and prepossessions, than by their conformity to Truth: Till these false Ideas be d.lodg'd, Truth can expect no Introduction, but must stand excluded by Preconceptions. When this difficulty is conquer'd, you would do well to question the Integrity of those Authors who have wrote in defence of your New Religion, who first imbued your undiscerning Minority, with adulterate Tinctures, and then you are to apply your self with an unprejudicate Mind to those Authors, who have oppos'd them. After this you must lay aside all thoughts of Secular Advantage. No Sophister can be more fallacious than Interest: This imposes on our yielding Temper, bribes our Judgments, and by secret Attractions, draws us to the wrong. This made *Alexander* so violently stand up for his *Ephesian* Goddess, tho' a false Deity; and accordingly the *Pythonissa* was a long time maintain'd, tho' possess'd with an impure Spirit, for the lucre that she acquir'd for her owners. In the last place, you are to divest your self of your Conceitedness, and high Opinion of your self, assuming Humble Thoughts: Fancy not your self unfallible in your Explanations of Scripture, look on it as unbecoming and arrogant in you, to censure the Doctrines of the Church, and to oppose the Definitions of General Councils. When you shall have conquered all these Impedimental Obstacles, you will soon descry those Mists which have hitherto benighted your Understanding to retire; then through a serene and disclouded Medium you will clearly see the verity of Catholick Doctrines, and by Gods assistance implor'd, embrace them. *Nullus pudor ad meliora transire.* Amb. Epist. 31.

But now finding you to plant your Artillery to play on me, I must take some care to defend my self, which I do not at all despond of.

καὶ μοι δ' ἔσται ἐπὶ τῇ ἀσπίδι ὁμολόγησας.

*Both Shields and Spears are in my Armory,
To guard my self, and gall my Enemy.*

First, You profess your self heartily sorry that I own my self revolted from my Mother Church: But your sorrow being groundd upon a mistake, I beg of you to supersede it, *Quam pro me curam geris, hanc precor optime pro me deponas*, for I have not forsaken the Mother Church, but the Schismatical Daughter. But pray how can your Church be the Mother Church, which began but in *Luther's* days; and consequently, so young, that she resembles an Infant, rather than a grave Matron? I must confess, I cannot see her reckon'd either by *Irenæus* amongst those Churches which he calls *Maximæ & Antiquissimæ*, or by *Tertullian* amongst those which he terms *Matrices & Originales*; whereas the *Roman Church* is of that Antiquity and Renown, that the very Holy Ghost by the Pen of *St. Paul* celebrates her Faith and Fame. *Henry* the Eighth, before he had violated the pure Faith he first imbib'd, in his Book against *Luther*, will tell you, which the World acknowledged for the Mother Church. *Negare non potest Lutherus, quin omnis Ecclesia fidelium sacrosanctam sedem Romanam velut Matrem Primatemque recognoscat & veneretur.* King *James* the First was not ignorant of this Truth, when in his Speech to the Parliament, he acknowledged the Church of Rome to be our Mother: And well she may be call'd our Mother, not only in point of Dignity, but Kindness, having twice planted the Gospel in this ungrateful Nation.

Next, you seem dissatisfied that I should take so much pains to answer those Papers you sent my Brother, *hazarding*

zarding the Shipwrack of his Faith in my Paper-boat, under the notion of St. Peters Bark. As to the first part you could not possibly imagine, that a Person of his green and verdant Years should be qualified to answer your Compo-sures. But this I must needs say of him, That having perused them, he did much question their Truth and your Honesty in framing them, looking on them as beset with Adulterous Gems: The truth on't is, you had made them very plausible and winning, their Superficies being sprinkled with Scripture and Fathers, but Deceit and Cosenage lay at the bottom; and they may well be compared to those Vessels with which Hannibal cheated the Gortynians. *Amphoras complures complet plumbo, Summas operit auro argentoque*; this made me endeavour to rescue my Brother from being a Prey to these Nets you had spread for him, and to answer your Papers, as *Nodus vindice dignus*, not intending hastily to cut it, as Alexander did the Gordian knot, but leisurably to untie it.

As for my being accus'd by you, for hazarding the Shipwrack of his Faith in my Paper-boat, under the notion of St. Peters Bark; I must tell you, that by my keeping him in St. Peters Ship, I preserv'd him unspotted of two dangerous Sins, Heresie and Schism; and I question not but (whatever your Opinion be) through the Infinite Mercies of his Redeemer, he is safely arriv'd at the Haven of Eternal Bliss; for as St. Ambrose *Serm. 11.* affirms, *Hanc solam Ecclesiæ Navim adscendit Dominus in quâ Petrus Magister est constitutus, dicente Domino, super hanc Petram ædificabo Ecclesiam meam. Sicut enim Arca Noe mundo naufragante cunctos quos susceperat illæsos reservavit, ita & Petri Ecclesia conflagrante sæculo omnes quos amplectitur repræsentabit illæsos.* 'Tis usual with the Fathers to assimilate the true Church to a Ship: Epiphanius in his Second Heresie says, *ἐοικα δὲ ἡ ἐκκλησία τῷ πλοίῳ, The Church*

Church of God is like to a Ship: And St. Ambrose Lib. 3. de Virg. Navis Ecclesia est quæ pleno Dominicæ crucis velo Spiritus Sancti flatu in hoc bene navigat Mundo. And again, *Hi igitur de Synagogâ ad Navim Petri, hoc est, ad Ecclesiam convenerunt:* But in *Serm. 15.* he may be said to come nigh your Fancy, styling it a Bark: *Nautellam istam fratres cogitate Ecclesiam, turbulentum mare hoc sæculum.* This Bark, I question not, will ride Admiral in spight of any Fleet you shall be able to set out against her; and if you dare to embarque your self in such an Enterprize as to board her, I question not but that she is strongly enough Mann'd to defend her self.

Your following Accusation rear'd against me, is of rashness, and you tell me, *That a Matter of this Nature ought to have been deliberately manag'd.* But how you should know what Authors I have perus'd, or what time I have impended in Matters of Religion, I cannot conjecture. This I am sure of, that I have not credulously surrendered my self into the Hands of any Opinion, neither have I omitted a competent ventilation of my Religion (otherwise I had never been able to throw off the prejudice I once had against it by a contrary Education) but have fully satisfied my Curiosity, Judgment, and Conscience, and do no more foster any doubts concerning the truth of Catholick Doctrines, than I question the certitude of Christianity.

After all this, you seem to take it amiss, that I did not consult with your Oracular *Tripus*. But if you will promise me not to be offended at my open and free discovery, I will acquaint you, why I look'd on you as an unfit Person to advise with in this case. 'Tis too evident to all that know you, that you have all along been passion'd, prejudic'd, and scurrilous against Catholicks, endeavouring to blast their Repute by defamatory Aspersions, and

and slanderous Obloquy, taking all occasions to injure them in the Pulpit and out of it, both in their Morals and Religion, both in reference to their God and King, continually reviling and barking at them, as if you had been related to those sorts of *Indians*, which *Pliny* mentions in his Seventh Book to be *Genus hominum capitibus caninis, & pro voce latratum edere*. And how peccant you have been in your perverse disfiguring of Catholick Doctrine, and what purulent stuff you have rais'd from your exulcerated Lungs against the Bishop and See of *Rome* can be attested by multitudes. So I could not but look on you as an unfit Oracle to give Responsals herein. Had you not been so much tinctur'd with prejudice, and so strongly overbias'd, 'tis likely I might have resorted to your Infallible *Cortina*. You may be so good an Oculist as to know that the Christalline Humor, wherein the visive Power sways, is not colour'd; I leave the Application to you, whose Function renders you most qualified for it. I would not have you fancy, that I rip up these past things with a design to accuse you, my only intent herein is, (if possible) to stir you up to consult with your Second Thoughts, and to make Sedate and Calm Reflections on what you have passionately, and unadvisedly committed. By this Method you may be induc'd to repent of them, and for the future to suppress such Ebullitions of Gall, and Rancorous Defluxions, which tho' like a pleasant Potion may be imbib'd by the uninquisitive and prophane Herd, *Densum humeris bibit aure vulgus*; yet to the Politer sort they must needs be nauseous, and like the drops that fall nigh the Line, leave a putrid and corrupt steam behind them. I am the more free and affectionate to you herein, because you were so kind as to afford me your wholesome Advice; I fancied I could not better correspond with your favours, than to prompt your
Memory

Memory to ruminate on your past transactions; and to shew you how grateful I am for your good Counsel, I return you mine in its lieu; that (if ever you hope to obtain pardon for your miscarriages against the Catholick Church) you would endeavour *Ad Ecclesiæ Catholicæ unitatem scissi Corporis membra componere, & Christianæ Charitatis vinculo copulare*, and effect as much as in you lies a Redintegration of the Primary Union, a Re-piecing the unwoven Garment of Christ miserably torn asunder by your Schism. Consider what a generous Action it would be to leap into this Gulph, and thereby close the unhappy Clefts and Breaches of Separation: Perpend how much more Christian-like it would be to moderate and reconcile Differences, rather than by abusive Expressions, and false Representations to exasperate and widen them: Think how ingenuous it would be in you (who are so influential and leading to the rest of your Flock) candidly to acknowledge your Errors, having been convinc'd of them; disabuse them of their false pre-occupations, rescue them from the Chains of their Erroneous Education; dispose them to a right conception of Catholick Doctrine: Shed no more Cockle amongst 'em, as knowing your self responsible for the pernicious Principles you infuse into them: Teach them sound Catholick Verities, gratifie their distempered Stomachs with no more unwholsome viands, humour their prurient itching Ears with no more empty gingling, τὴν λεγόντων ἀκοὴν τῇ ἐν γλῶσσῃ καταχούσας, *Deluding their dainty Ears with the Magick of the Tongue*: When you have exerted your best endeavours herein, you may with some ground hope for Remission from Propitious Heaven; otherwise you may justly fear, that those Darts which you have thrown against the Catholick Church should beat back and reverberate upon your self; for as St. Basil observes in his *Hom. of Envy*, τῷ βέλῳ τὰ βίαιος

καὶ βίβλος φερόμενα ἐπειδὴ κατέρωτι τινὶ καὶ ἀντιπρὸς πρὸς αὐτὸν
 ὅτι τὸ φερόμενον ἐπενέχεται: *Those Darts which are flung
 with violence if they light on any firm and obdurate
 Matter, recoil upon him that threw them.*

But I shall now decline things of this nature, and re-
 turn you my Thanks for the long Bedroll of Authors
 which you have recommended to me; *Jewel* is the First,
 and indeed, you did well to place him in the Front, as
 being most bold and frontless; after him comes *Whitaker*,
Abbot, *Hall*, *White*, *Laud*, *Hammond*, &c. these you
 desire me to peruse, *not questioning but by an impartial
 reading of them I may be reduc'd from the strangers Lap
 into the Bosom of my True, Chast Mother.* I shall not go a-
 bout to extenuate the Credit of these Men. but shall pay
 a just Deference and Respect both to their Quality and
 Parts. But I shall not so overvalue them, as to grant
 them the Prelation to the Catholick Church, Councils and
 Fathers; nay, I shall not equalize them with Cardinal
Bellarmino, *Perron*, *Baronius*, or multitudes of others in
 the *Roman* Communion: I will grant you, that they have
 wrote as well as possibly could be in your behalf; and
 had your Case been defensible, they had maintain'd it;
 but it was their misfortune to be engag'd in a wrong
 Quarrel, which they presuming to be true, have bent
 all their endeavours, and distended every Nerve to sup-
 port Error, and obscure Truth. 'Tis pleasant to observe,
 how these cunning Fencing-Masters shift their Weapons;
 when they fight against Sectaries in defence of Epis-
 copacy, one would swear they were perfect Catholics,
 Brandishing Glittering Weapons, drawn from the Armory
 of Antiquity, Tradition, Practice of the Church, Coun-
 cils and Fathers; but when they grapple with Catholics,
 the Case is altered, *Then Scripture is the only Rule
 Councils may err, and the Church Apostatize, and the Fa-
 thers*

thers guilty of mistakes, making use of all the shifting, evading ways imaginable to avoid the dint of the Argument: But as soon as I came to understand the vast difference amongst them in their Disputings with Catholicks, I did conclude their Case very bad. *Whitaker* in his Answer to *Campians* Reasons appeals to the first Six hundred Years after Christ, which *Jewel* likewise did in his Ostentatious crack at *St. Paul's Cross*; but *Dr. Humphrey* in the Life of him do's much reprehend him for his bold appealing to the Fathers, as if he had thereby spoil'd himself and his Church in giving the Catholicks too large scope. *Bishop Laud* being sensible of *Jewel's* rashness, lops off, very fairly, Two hundred Years, contracting the time to a narrower compass, to the Fathers of the first Four hundred Years, as appears in his Forty eighth Sect. *The Protestants* offer (says he) to be try'd by all the Antient Councils and Fathers of the Church within the first Four hundred years, and somewhat further. *Dr. Hammond*, who I conceive to be much more Learned than the two foregoing, finding *Bishop Laud's* Four hundred Years not to hold Water, abates One hundred of them in his Eighth Chapter of Schism. For the particular Doctrins (saith he) wherein we are affirm'd by the Romanists to depart from the Unity of the Faith, we make no doubt to approve our selves to any that will judge of the Apostolical Doctrins and Traditions by the Scriptures, and consent of the first Three hundred Years, or the Four General Councils: This pruning of Antiquity, and shrinking it from the Sixth to the Fourth, and so to the Third Century, seem'd to me the most foul and unreasonable thing imaginable; for by this means most of the chief Fathers, whose Works are most Copious, were excluded from attesting the truth of the Churches Doctrin, and very few admitted, only those who had wrote little or nothing of our differences, but some small Treatises,

Epistles, and Apologies against Heathens, and Exhortations to Martyrdom, the Church being then under perpetual Persecutions. But to answer you concerning your Catalogue of Authors, I have perus'd those parts of their Works which relate to the Catholicks; but they are so far from removing me out of the *Strangers Lap*, that they have much contributed to my fixing my self there. But pray what makes you call the *Roman Church* a *Stranger*; don't you know that she is the Origin and Center of Unity, and that all true Christians are oblig'd to Communicate with her? Don't *Irenæus* (to whom I shall give more credit than to all your List of Authors) affirm, *That all the Faithful are oblig'd to have recourse to this Church for its more powerful Principality*? Do's not *St. Hierom* say, *That he is profane who Eats the Lamb out of this House*? This is the place where God planted his only Altar; and here is fix'd that *Cathedra*, against which, whoever erects another, is, as *Optatus* affirms, *Schismaticus & peccator*: 'Tis clear, that *St. Hierom*, tho' in reference to local distance, he was much remote from *Rome*, as he acknowledges in his Fifty seventh Epistle to *Damasus*, *Neque vero tanta vastitas elementi liquentis & interjacens longitudo terrarum me à pretiosa margaritæ potuit inquisitione prohibere*; yet notwithstanding this, in the same Epistle, he says, *Cathedræ Petri Communionem consocior*; The same happy state I heartily wish you and all other Schismaticks, well knowing how deplorable a thing it is to die out of that Communion. I shall therefore conclude this Point with *St Cyprian's* Advice, *Ad Matrem revertimini unde prodistis*.

The End of the First Part.

THE

SECOND PART.

CHAP. I.

The Preface to St. Peter's Supremacy, and whether St. Andrew knew Christ's Divinity before St. Peter.

WHAT I have hitherto wrote, may resemble a *πρόπαις*, a light Skirmish, it being but Prefatory and Introductive to that main design I am at, which is the Vindication of St. Peter's Supremacy; a Point of so high Import (being the Common Center and Origin both of Catholick Unity, of Sacerdotal Dignity, and Ecclesiastick Jurisdiction) but withal, so strangely snarl'd and perplex'd, that I think no Point stands more in need of an Assistant Hand to unclue its Intricacies, and to restore it to its native undisguis'd Visage, than this. And if (as *Greg. Nazianzen* affirms) *πῶς ἀληθῶς δυσκρινέσθαι καὶ δεῖξαι*, Every Truth is with difficulty demonstrated and made visible. This may seem to require more pains than most others to represent it clear and manifest; it con-

taining so many difficulties seemingly insuperable, and so many Knots inextricable, that to solve all the Doubts and Objections about it, would be a very fit Task for an *Elias* to undertake. For tho' this Point has had very Eminent Champions, who with the richest Bullion of their Learning and Florid Eloquence have maintain'd it, yet has it had no want of considerable Opposers to impugn it, who guided either by their Judgment or Interest have not fail'd to make a fair Scene and Pomp both of their Reading and Talents to undermine it. I who incidentally fell upon this Subject, am not insensible of its being too Sublime for me to handle, nor ignorant of its being too momentous and weighty for me to sustain its Pondure; but finding my self engag'd therein, and discovering in my self a particular curiosity in penetrating deeper into it; I shall not now stop my pursuit and indagation after it, but continue the quest till I have given my self full satisfaction, and rescu'd this Captive Truth from those Fetters you have enchained it with, in your obscure Durance. And as you have united all the Forces of your Wit to the numerous Auxiliaries of Quotations, and Spoils of plundred Authors, pressing even the unwilling Fathers to fight for you in defence of your Opinion; so I question not but to meet you with as great a strength, and to vie, and drop Citations with you, attended with larger Shoals and Clouds of Testimonies. Now tho' this is likely to prove a toilsome and operose Province, yet I am resolv'd to undergo it, hoping to meet with some alleviation of my Fatigue in the detection of your Errors, which cannot be but delectable and satisfactory; for as we have in us a Principle of Abhorrency from being impos'd on, so we are naturally endow'd with a strong Appetite, and bent to the investigation of Truth; and as *Cicero* observes, *Veritatis luce menti hominis nihil dulcius*, nothing

nothing is more luscious and pleasing to our Natures than Truth. This is that fine Mistress which Men of all persuasions pretend to Court, but is enjoy'd by few, most being cheated by the Counterfeits and Impostures of Error dress'd up in her semblance; for Error, Fallacy and Deception arise from the appearance of some similitude; as *Aristotle* observes, ἡ μὲν ἀπάτη ἐκ τῆς ὁμοιότητος, as when one takes a Parhelion for the Sun, or embraces a gaudy painted Vapor for *Juno*. This is the Method which *St. Chrysostom* says, the Devil takes in deceiving Mankind; he introduces Error into the company of Truth; then he paints it with his deceitful Colours, adding some false Strokes and lineaments whereby it may somewhat resemble Truth, and thereby cozen the seducible: His words are these, καὶ ὅτι καὶ τὸ τοιοῦτον τῆς διαβολῆς μεθοδεύει τῇ ἀληθείᾳ αἰεὶ παρεστῆκεν τιμὴ πλάνην πολλὰ ἐπιχρωῖντα αὐτῇ τὰ ὁμοιωμένα ὥστε ἐνδόξως καλεῖται τῆς ἐνεστατοσύνης

I shall now gird my self to the performance of what I have undertaken, detecting those many false semblances you have made use of to countenance your Opinion; and laying bare all those Deceits you have covered with the specious Mask of the Authority of the Fathers; refining the Truth from those Adulterate Mixtures you have endeavoured to debase it with, by rendring it pure and unalloy'd.

The first thing that encounters my view, is your accusing me of laying a false Hypothesis at the Foundation of *St. Peters* Supremacy, by my asserting, that he first knew *Christ's* Divinity: This you deny, affirming *St. Andrew* and *Nathaniel* to have got the start of him in the knowledge of that Mystery. Now because the Foundation of every Fabrick ought to be firm and strong to support the Superstructure, I shall thoroughly dissect those Reasons you have made use of (as so many Machins) to
evert.

evert and undermine my Hypothesis; and manifest unto
 you how insufficient and unable they be for such a De-
 sign, and withal discover with what false Topicks you
 have deluded your self. The Argument you use to evince
 St. *Andrew* elder in the knowledge of Christ's Divinity
 than St. *Peter*, is deriv'd from the first Chapter of St.
John, where it appears, that St. *Andrew* was the first of
 the Apostles, who acknowledged our Saviour for the Mes-
 sias. Now (say you) he first knowing him to be the
 Messias, consequently knew his Divinity, because in the
 9th. of *Isaias* v. 5. the *Emanuel* is styl'd God. This
 your Argument do's not seem forcible to me: For
 tho' I grant that the Messias is called so by the Pro-
 phet; yet it do's not follow that St. *Andrew*, by the He-
 brew word *El*, or *Deus* (which was not Gods Incom-
 municable Name, but *Jehovah*) should know the Messias
 to be the natural Son of God, of the same essence and
 substance with the Deity; but rather that he apprehen-
 ded him as some eminent Person, extraordinarily en-
 dow'd by God, sent to free the Jewish Nation from the
 Bondage of the *Romans*, to whom they were subjugated:
 This is *Theophyl.* his Opinion, they did expect that their
 Messias should be σωτήρ καὶ λύτρωσις τοῖς ἑπικραμένους αὐτοῖς
 κακῶν καὶ τῶ ζυγοῦ τοῦ βασιλέως τοῦ τῶν Ῥωμαίων καὶ παλινοσσει αὐτοὺς
 ἐκ τῆς χειρὸς βασιλέων; A Saviour and Redeemer from those af-
 flictions which lay upon them, and from the yoke of Bondage
 which the *Romans* had impos'd on them, and to Reign
 in a Terrestrial Kingdom: This seems to be their plain
 Sense of the Messias, and accordingly in the following
 Verse of *Isaias*, 'tis said of him, *Super solium David, &*
super regnum ejus sedebit. This made *Nathaniel*, after he
 had confes'd Christ to be the Son of God, to add, *Tu es*
Rex Israel. This made the Apostles before our Saviour's
 Resurrection ambitiously to court the highest Prefertment
 and

and Dignity in his Kingdom, looking on it as Terrene, As-
 spectable and Pompatick. And we find *Cleophas* (no mean-
 er a Person than the Brother of *St. Joseph*, the Father of
 the two Apostles *St. James* and *St. Jude*, very intimate
 with the whole Apostolick Quire) in the Twenty fourth
 of *St. Luke*, to describe our Saviour (in the Character he
 gives of him) not as the Consubstantial Son of God, but
 as an Eminent Man, an Illustrious Prophet, *Iesus Naza-*
renus qui fuit vir Propheta potens in opere & Sermone,
&c. Hence *Theophyl.* takes notice of his diminutive
 thoughts of Christ, *ὅς ἐστις ἄνθρωπος καὶ προφήτης ὡς ἔστις Ἐλίας ἢ Μω-*
ϋσῆς; See what a low and slender Opinion they had of our
Lord, they call him a Man, a Prophet, such an one as Eli-
as or Moses. Then he freely discovers what great ex-
 pectations they had fomented of his glorious Archieve-
 ments, *Nos sperabamus quod ipse redempturus sit Israel;*
 upon which *St. Ambrose* in his Ninety sixth Psalm Enarrar.
 glosses thus, *Jam spem perdiderant, non enim dixerunt*
speramus eum redempturum, sed sperabamus quid esset re-
dempturus Israel: And accordingly *Theophyl.* observes,
 that they spoke this, *ὡς διαψευδέντες τὸ ἔλπίδων, as de-*
feated of their Hopes and Expectancy. Thus it seems ap-
 parent, that they looked on their Messias, as one that
 should be *Israel's Restorator, Redemptor, Liberator,* as
 one sent to raise up the fallen Kingdom of *Judea*, and to
 restore it to its Pristine Glory, and to file its Lustre as
 Radiant as it was in the Golden Days of King *David* and
Solomon.

But to come to the Hebrew word *El* or *Deus*, which is,
 the very Lock in which the strength and nerve of your
 Argument lodgeth, none can by that word prove the Hy-
 postatick Union in the Messias, that he should be very
 God of very God : God by Essence and Nature, because he

is called *El*; for in the *Old Testament* I find, not only Angels, but eminently Potent, and Godly Men are called *Elohim*. Thus in *Psal* 138. *In conspectu Angelorum psal- lam tibi*; in the Hebrew 'tis *Elohim*, and in *Psal* 8. *Minuisti eum paulo minus ab Angelis*: 'Tis likewise *Elohim* in the Hebrew: And in *Psal* 82. *Deus stetit in Synagoga Deorum, in medio autem Deos dijudicat*: Here the Eminent Judges are called *Elohim*, or *Gods*; and in the same *Psal* likewise, *Ego dixi Dii estis*. *Moses* is also called God, and that by God himself, *Exodus* 5. *Dixit Dominus ad Moysen, ecce constitui te Deum Pharonis*, which *Hilarius* in *enarrat. Psalm* 136. took notice of, *Invenio & Moysen Deum nuncupari, cum ei dicitur, Deum te posui Pharaoni*. Hence *Philo Lib. primo de Moise*, says, *Cum amicorum omnia sunt communia, Deus potestatem & opes suas cum Sanctis communicat*; and *St. Basil, Hom. de Spiritu Sancto* says, *That Holy Men are called Gods, for having the Holy Ghost dwelling in them*. *St. Cyril. l. 7. c. 12. John* observes, that the word *Deus* in Holy Writ is taken in a triple Sense: First, by Nature, as *Audi Israel, Dominus Deus tuus, Deus unus*. Secondly, By Adoption or Participation, by which, they who are Adopted to be Sons of God, become partakers of the Divinity, and are called Gods. Thirdly, Falsly so call'd, and only nominally, as the Devils and Idols, as it is in *Psal* 49. *Omnes Dii Gentium Dæmonia*. Now that which I deduce from hence is this, That notwithstanding *St. Andrew* had known that the Messias was called by *Isaias El* or *Deus*, it do's not at all follow, that by that Description he should conceive him to be the Son of God by Eternal Generation, that being a Mystery which was inaccessible to Humanity, without a Revelation, and not knowing him to be such a Son of God, he was ignorant of his real Divinity. This Recondit and Sublime Mystery did transcend all the Natural

Natural Wit and Subtilty both of Men and Angels, and was unattainable without a Celestial Illustration; therefore Christ calls the manifestation of it a *Revelation*, as of a thing hidden, and abstruse, as *Theophyl.* observes, ἀποκαλύψαν δὲ λέγει τὸ γνωσθὲν ὡς τῶν κρυφίων καὶ ἀγνωστων φανερωθέντων ἐκ τοῦ πατρὸς; *He calls the Knowledge of this Mystery a Revelation, as a discovery of Occult and unknown things made manifest by the Father: And accordingly Origen acknowledges, that St. Peter arriv'd to this Knowledge, not by Humane Skill or penetrancy of Wit, but by illumination from the Heavenly Father: πῶς δὲ ὡς ὁ πατὴρ καὶ ἁμαρτὴ μαθητὴς, ἀλλὰ καὶ τῷ ἐν ἑσθροῖς πατρὶ ὡμιλόησεν αὐτὸν ὅτι ἦν τὸ πνεῦμα; Peter as a Disciple, not of Flesh and Blood, but of the Father in Heaven, comprehending the Revelation, confess'd him to be THE CHRIST.* But wholly to elucidate the inconcludency of your Argument, that *St. Andrew* must necessarily know the Divinity of the *Messias*, because *Isaias* calls him *Dens*; to this I answer, That 'tis apparent by the 24th. of *St. Luke*, that the Apostles did not understand the Prophets till our Saviors Resurrection; for in the 45th Verse, he then opened their Understanding to apprehend the Scriptures; and in the 27th Verse, he beginning from *Moses* and all the Prophets, interpreted them to his Disciples.

C H A P. II.

*The differenc betwixt Nathaniel's and St. Peter's
Confession of Christ: and in what Sense St.
Peter is said to be Os Apostolorum.*

MY next employ shall be to ventilate the Confession which *Nathaniel* made of Christ, and try whether it be of the same stamp and import with *St. Peter's*: The first I shall consult with herein, shall be *Theophyl.* who in his Notes on the First Chapter of *St. John* gives this account of it, *πλεονεξία καὶ υἱὸν θεοῦ ὁμολογεῖ ἀλλ' ἐν ἑαυτῷ ὡς πλείονος ὁ μὲν γὰρ πλείονος υἱὸν θεοῦ ὁμολογῶσιν, ὡς θεὸν ἀληθῆ· διὰ καὶ μασκαρίζεται καὶ ἐκκλησίαν πεινέσκει; ὁ δὲ Ναθανιὴλ ὡς ἄνθρωπον ψαλόν αὐτὸν ὁμολογῶσιν, καὶ διὰ τὴν ἀρετὴν υἱοθετεῖται τῷ θεῷ: ἔπειτα γὰρ ἔφασκεν εἰς τελείαν γνῶσιν ὅτι ἀληθὺς θεὸς καὶ τὸ μονογενὲς.* *Notwithstanding that Nathaniel do's confess Christ to be the Son of God, yet he do's not confess him as Peter did: He confessed him the Son of God, as true God; therefore he receiv'd the Beatification, and was entrusted with the Church; but Nathaniel confessed him as a meer Man, gratuitously adopted by God for his Vertue; for he was not as yet arrived to the perfect knowledge of the real Deity of the only begotten Son.* *St. Chrysost.* likewise in his 55th *Hom.* on *St. Matt.* makes *Nathaniels* Confession, and that of others, to be quite of a different nature, and of no Cognation with *Peters*, *οὐ γὰρ τοιαύτην ὁμολογῶσιν υἱότητι· οὐκ ὁ πλείονος, ἀλλ' ἓνα τῶν πολλῶν ἀληθῶς υἱὸν ἐνόμουν· ἢ ἐξαίρετον μὲν ὡς τὸς πολλὰς ὁ μὲν ἐκ τῆς ἰσότητος αὐτῆς, They did not confess such a Filiation as Peter did, but look'd on him as one* of

of those many Sons which God had, but as the most eminent and choice of them all, but not as of the same Substance with God. And in the same Homily he declares, that St. Peter knew him as his ἰδιῶ γνήσιον υἱόν, as his Proper, Natural Son, and therefore rewarded, τιμὴς ἔν ἑκκαὶ ἑξήκοντα μακαρίαι; ὅτι γνήσιον αὐτὸν ὡμολόγησεν υἱόν, διὰ δὲ τούτο ἐπ' ἐκείνον ἔδεν ἑρμικαν; Why was St. Peter pronounced Blessed? because he confessed Christ to be the Natural Son of God, upon that score he pronounced none of those who confessed him before Blessed. This is likewise the Opinion of Epiphanius adver. Cath. Ἐπεὶ δὲ σαφῶς αὐτὸν ὡμολόγησεν υἱὸν ἀληθινόν: τὸ δὲ ἔπειτα υἱὸν θεοῦ ζῶντος, ἔσ' εἶπεν αὐτὸν γνήσιον υἱόν; because he clearly confessed him the true Son of God: for in saying he was the Son of the Living God, he demonstrated him to be his Natural Son. Now if Nathaniel, as you affirm, made a true Confession of Christ before Peter, what Reason can be given, that Christ, who is ἀπερὸς ὡμολόγησιν, no respecter of Persons, should give that reward of Beatus es, Sc. to Peter, which Nathaniel did more deserve, if (as you say) he first made true Confession of him? Now, as for Nathaniels Confession, 'it was so far from deserving a Reward, that coming short of the Truth (as Chrysost. affirms in his 55 Hom. Matt.) it was derogatory to Christ; for what could seem more lessening and eclipsive of his Lustre and Excellency, who both in Essence and Glory was equal to God the Father, than to be look'd on as an Eminent Man, as a Petty King, Rex Israel? He that holds the whole Fabrick of the World in the hollow of his Hand, King of Kings, and Lord of Lords, is by guileless Nathaniel entitled but as King of Judea; whereas Peter looked on him as the Monarch of the unbounded Universe. This Flaw was observ'd in Nathaniels Confession by Theophyl. ἐὰν αὐτὸς θεὸν ὡμολόγησεν ἔκ. αὖ ἐπ' αὐτὸν βασιλέα τῆ Ἰουδαίας, ἀλλὰ βασιλέα τῆ παντὸς διὰ τὸ μακαρίαι; If he had con-

L 2

fess'd

*sefs'd him God indeed, he would not have call'd him King of Israel, but King of the Universe, therefore he was not pronounc'd Blessed: And likewise by St. Chrysoſt. in his 17th. Hom. on St. John, 'ο δε τῷ θεῷ υἱός ἐ τῷ ἰσραὴλ, ἐπὶ βασιλεὺς μόνον ἀλλὰ καὶ ἐπὶ οἰκουμένης ἀπόδος; The Son of God is not King of Israel, but of all the World. Now tho' the words that Nathaniel spake do resemble Peters, as St. Auſtin in his 6th Tract of St. John, observes, *Talem vocem protulit Nathaniel qualem Petrus; yet Chrysoſt. conceives the Sense of them to be very foreign and remote from St. Peters, τὰ μὲν ῥήματα τὰ αὐτὰ ἐφθέγγαστο καὶ ὁ πῆτρος καὶ ὁ ναθανιὴλ ἐ μετὰ τῆς αὐτῆς δὲ διανοίας ἐκδήρησεν, ἀλλ' ὁ μὲν πῆτρος ὡμολόγησεν υἱὸν τῷ θεῷ ὡς θεὸν ἀληθινόν, ὁ δὲ ναθανιὴλ ὡς ἀνθρώπου ψυλον. Peter and Nathaniel spake the same words, but not with the same meaning, for Peter confessed him the Son of God, as truly God, but Nathaniel, as a meer naked Man. These things being duly weigh'd in just Scales, your Argument that Nathaniel knew our Saviours Divinity, because he call'd him *Filius Dei*, seems to me very feeble and invalid; that Title being given usually to Persons eminent for Sanctity, who are no Natural, but Adopted Sons of God; Sons by Election, not Generation, as *Rom. 8. Quicumque Spiritu Dei aguntur, ii sunt filii Dei*: And *John 1. Dedit eis potestatem Filios Dei fieri*: And in *Gen. 6. Serbs* Sons are called, *Filii Dei*, not by Nature, but for their Temperance, Justice and Sanctity, by which Divine Imbellishments, Humanity approximates to Divinity, and may be said to be ally'd to it.**

It remains then to assert, that St. Peter was the first of the Apostles that knew the Divinity of our Blessed Saviour; he attaining to the knowledge of this most lofty Truth, not by the dusky twilight of the shady Prophets, ἐν ἐνυπνολογία χειρομένη, ὅτε ἀνθρωπινῶ λογισμῶ πεισθεὶς, ἀλλὰ παλεῖσθαι πω-
lusθεὶς τὴν διάνοιαν, Not making use of penetrating subtilty, or persuaded

persuaded thereto by Humane Reasonings, but having his Understanding enlightened by God the Father: Or as Origen has it, φωτός ἐκ φωτός, ἀπὸ τοῦ πατρὸς, by a light beaming from the Father: θεῶς, from God himself, says Athanasius in his 4th. Orat. cont. Arrianos. Patris ipsius enuntiatione filium Dei Christum ipsum esse agnovit, as Justin affirms in Tryph. Hæc fides paternæ revelationis est munus, says, Hil. 6. Trinit. πῆρθε ὁ ἐκ θεοῦ ἀποκαλύψας τὴν ἀλήθειαν ὁμολογῶντας; Chrysost. in Petrum & Eliam. Peter, who confessed the Truth by a Divine Revelation. τὸς θεὸς ἀποκαλύψας τὸ παναγίον πατρὸς ἐκμαντῶμεν, Dion. Eccles. hier. Illuminated by the Divine Revelation of the most Sacro-sanct Father. πῆρθε ὅθεν τὸ πατρὸς ὠφελῆσαι τὴν ἀσφάλειαν τῆς πίστεως θεμελιῶν; Epiph. Ancor. Peter was assisted by God in laying a sure Foundation of Faith. ἀνωθεν διαδ' αὐκινῶν σαφῶς τὸ θεῶ τὸ πατρὸς τὸ ἰδιον υἱόν, Cyr. Dial. 4. de Trinit. God the Father from above, manifestly discovering his proper Son.

Thus having so glorious and able a Tutor, who, together with his Divine Doctrin could bequeath a Capacious, Suscipient Apprehension, he first knew that the Word was made Flesh, the Mystery of the Trinity, and the Distinction of the Persons.

He then knew him as the Splendor of Gods Glory, and Figure of his Substance, Heb. 10. He knew him as one in whom the plenitude of the Deity inhabited Corporally, Col. 2.

He knew him as ὁμοθεον ὁμώδοξον ὁμοφυὲς καὶ ὁμοουσιον ἐκ τῆς αὐτῆς ἐξουσίας, δόξης καὶ κυριαρχίας, as one sitting on the same Throne with God, as of the same Glory, Nature, and Substance, as of the same Power, Glory, and Sovereignty. He knew him as ἰδιον υἱὸς θεοῦ ὁ εἷς καὶ μονὸς ἀδελφὸν ἔχον μηδ' ἕτερον, as the proper Son of God, the only Son, having no other Brother. He knew him, as Origen has it, μετὰ τῷ προσθῆκεν

ὁ υἱὸς τοῦ θεοῦ τοῦ ἑωυτοῦ, *As that select Son, he by way of*
emimence, THE SON. He knew him to be the Son of
 God, *ὡς ἵσας ἑ καὶ ἀκαταχρηστικῶς φυσικῶς ἔ θετικῶς, Properly not*
Catachrestically, Naturally, not by Adoption. He knew
 him, not as one advanc'd, *ἐκ δ' αὐτάς εἰς προκοπὴν υἱοθεσίας,*
ἅμ' υἱὸς ἀπὸ γυνωθεῖς ἀπεμερῶς ἀκαταλήπτῳ τῇ γυνωθει,
from a Servant to an Adopted Son, but as a Son begot from E-
ternity by an inscrutable, incomprehensible Generation, as may
 be gathered out of the Greek Fathers, to whom I shall ad-
 join some of the Latins, that you may see how accordantly
 they conspire in this Point. St. Ambrose Lib. 3. de Spiritu
 Sancto, accosts our Savior in this manner, *Unum te esse*
cum Patre dixisti, quia hoc credidit Petrus, Claves regni
Cælorum accepit. And again, speaking of Peter's Con-
 fession, he acknowledges it to include, *Non adoptionis no-*
men, sed naturæ proprietatem; non creationis in eo ignobilita-
tem, sed nativitatæ gloriam. And St. Austin in his Sermon
 144. de Temp. says, That Peter did not look on Christ
 as *unus ex Prophetis, sed ut filius adimpletor Prophetarum,*
Creator Angelorum. And in his 26. Tract. on John,
Tu es Christus filius Dei vivi, non sicut aliquis magnus
justus, sed sicut unicus, sicut æqualis. He then knew him
 as *Filius Altissimi, Luke 1. as Filius unigenitus, John 3.*
as Filius proprius, Rom. 8. as Filius verus, John 1. 5.
 This his Confession St. Austin calls *Vera & plena Con-*
fessio. Chrysost. calls it, *ἀπαραμεινὸν ὁμολογία, A compleat*
Confession; and it could not but be so, since it was
 not Peters conjectural Apprehension, but the Fathers Do-
 ctrin, and Suggestion: This Confession Christ commends,
 partly from its Effect, Being, Beatitude; partly, *A causâ*
procreante, which was the Father; this he amplifies, *An-*
titheſi causæ disparatæ iudicii, vel virium naturalium, to
 shew that all the Forces of Mans Wit, all Human Wis-
 dom, Industry, and Sagacity could never have arriv'd to
 it

it without a Revelation. This Christ approves of, not as *δόξα ἀνθρώπων*, as a *Human Opinion*, but as *δόγμα θεῶν*, a *Divine Decree*; this according to *Chrysost.* he illustrates and explains *ὡς ὅτι σὺ τῷ Ἰωνᾷ παῖς, ὅτι ἐξοῦ τῷ πατρὶ μὲ ὁμοῦς*, *As you are the Son of Jonas, of the same substance, so am I consubstantial with my Father.* This Confession he strictly charges them to conceal, as being too sublime to be divulg'd, whereas *Nathaniel* had liberty to publish his. This Confession our Saviour not only own'd, but accepted of *Peters* person, which *Theophyl.* says, Was a sign that all other Mens Opinions of him were false; ἀποδοχένον δὲ αὐτὸν δέχουσι τοὺς τοῖν ἄλλων ἀνθρώπων ὑπολήψεις ψευδῆς. Lastly our Saviour was pleas'd highly to reward *Peter* for the Merits of this Confession; and this is the concurrent suffrage of all the Fathers; I shall here insert the Sayings of some of them.

Περὶ δὲ διὰ τὴν ὁμολογίαν ὁμολογίας τῶν μακαριῶν ἐκδοῦν ἀξιώσεως; *Basil advers. Eunomium Lib. 2. Peter, who for the acknowledging the Truth was honoured with the Beatitude.*

Σὺ δὲ ὁ υἱὸς τοῦ θεοῦ τῷ ζῶντι φησὶ καὶ ἐνθὺς μακαρίζει; *Epiph. Ancorate. Peter says thou art the Son of the Living God, and Christ presently declares him Blessed.*

ἀπὸ μακαρίζεται καὶ τὴν ἐκκλησίαν πρὸς ἐλπίδα, *Theoph. Therefore he is pronounc'd blessed and entrusted with the Church.*

St. Hierom says on *Matt. 16. Testimonio de se Apostoli reddit vicem, dixerat Petrus, tu es Christus filius Dei vivi, mercedem recepit vera confessio, Beatus es Simon Barjona, &c. St. Austin. Serm. 13. in Matt. Deinde addidit & ego dico tibi, &c. Tanquam diceret, quia tu dixisti mihi, Tu es Christus filius Dei vivi, & ego dico tibi, quod, &c. Hilarius on Matt. 16. Dignum plane confessio Petri præmiū consecuta est.*

I shall.

I shall add no more Testimonies to strengthen this Point, but advance it to its deserved height; for you are to understand, that tho' *Peters* Confession did exceed that of others, by declaring Christ to be Gods Natural Son; yet this was not the sole reason of his Preferment and Honor; but because the Father singled him out of the Apostolick Society, illuminating him with a particular Revelation, and inspiring him what he should return in answer to Christ his Question; or if you please, God himself spoke by him, making use of his Organs: You will find by the following Quotations that the Fathers assert both.

Ἐμαρτυροῦμαι ὡς τὰ τῆ θεοῦ ἐρηκώς. And again, μακαρι-
ζει τὸ πῆρρον ὡς ἐκ θεοῦ λαλῶντα, — He was declar-
ed Blessed, because he spake the Sense of God, because he
receiv'd what he spake from the Divine Grace.

καθὼς μαρτυρεῖ ὁ κερυφαίστατος τῶν ἀποστόλων ὁ κατα-
ξιαθεὶς μακαριοῦσθαι ὑπὸ τῆ κυρίου ὅτι ὁ πατὴρ αὐτῷ ἀπε-
κάλυψε, Epiph. Ancor. As the Prince of the Apostles wit-
nesseth, who by our Lord was vouchsafed to be proclaimed
Blessed, because the Father discovered the Revelation to him.

Origen affirms in his Notes on St. Matthew, that St.
Peter knowing the Son ἀνακαλύψαντος τῆ πατρὸς, by the
Revelation of the Father; had ἀνέσχετον μακαρισμὸν, The
highest Blessing: And accordingly St. Austin, Psalm 138.
Jamdudum quia dixerat, tu es Christus filius Dei vivi, au-
vit; non tibi revelavit Caro & Sanguis, sed Pater meus qui
est in Calis, ideo Petra, ideo Beatus.

Thus you may easily perceive, that the source of *Peters*
Glory was originated from God, who became his Tutor,
and taught him this Divine and Mystical Theology, ταύ-
την τὴν θεῖαν καὶ ἀπορρήτων θεολογίαν, as *Damascene* calls it:
And accordingly St. Ambrose, Incar. Dom. Sacram. says,
Qui veram generationem loquitur Patris a Patre assumptis,
Peter spake it, but God suggested it, as *Damascene* affirms,

πῆρτος ἐφώτατο ὁ πατὴρ ὑπερέβη; This Doctrin God
 declar'd to him and he taught it the Church, ὡς ὅτι ἀγνοῶν ἡ-
 γήσατο αἰνὰ δ' εἰς αἰὶν βαλόμενος ὅτι πατὴρ ὅς ἔστιν ἡ διδαχὴ ἡ ὑμῶν τῇ ἐκ-
 κλησίᾳ αἰνῶνιν κερύσσει, ἵνα ἀνακρίσῃ ὁ πῆρτος λέγων ὡς αὐτὸς τῷ
 πατρί ὅς ἐδιδάχθη, Epiph. Ancor. For Christ did not ask the
 Question as if he were ignorant, but as willing to manifest,
 that this was the Doctrin of the Father, which did proclaim
 his true Son to the Church. That Peter should be en-
 forc'd to speak and declare what he was taught by the Fa-
 ther. He being thus endocrinatized from Heaven, pro-
 mulges this Article of belief, and imparts it faithfully to
 the rest, as Epiph. in Ancor. observes, αἰνῶνιν τῷ πατρί
 ἐπαγγέλλων ὡς τῷ υἱῷ, he makes a true discovery of
 Christ, who had shaded himself, and was pleas'd to pass
Incognito, under the Title of Son of Man; but Peter by
 a luminous illapse and ray from above, finds him out, and
 Proclaims him the Son of God. St. Hierom affirms,
 That he had this Revelation from the Holy Ghost, but this
 his Opinion can raise no difference, for *Opera Sanctissimæ*
Trinitatis ad extra sunt indivisa; his words are these,
Quod Caro & Sanguis revelare non potuit Spiritus Sancti
gratiâ revelatum est: And again in another place, *Ex*
confessione Petrus sortitur vocabulum quod Revelationem ex
Spiritu Sancto habeat, ejus & filius appellandus, alluding to
Barjona, for in the Hebrew Language *Jona* signifies Co-
 lumba, the Symbol of the Holy Spirit descending in that
 shape. Hence we may see what a high Favorite this grand
 Apostle was of every Person of the Blessed Trinity.
 The Father, and the Holy Ghost call him out of the whole
 Body of the Apostles, and honor him particularly with a
 Revelation. Christ superadds to this Dignity, making
 him a promise of building his Church on him; and of the
 Donation of the Keys, and after this, constituting him his
Supreme Vicar, Pastor and Head of his Universal Church, as
 shall hereafter be manifested.

M

Now

Now after all this you are pleas'd to pass a slight Complement on St. Peter, allowing him to be a forward speaker, and therefore styl'd by the Fathers, Os Apostolorum, and if he were their Mouth, you say, he surely spoke their Mind. To return a fit answer to this, I shall first examine in what Sense he may be term'd the Mouth of the Apostles: And then I shall enquire whether or no the other Apostles had the same Sense of Christ's Divinity, as he had when he offer'd to solve the propos'd Question. First, I must acknowledge, that I cannot find in any place of the Scripture, that the Apostles ever chose or pitch'd upon Peter for their Speaker, but spake themselves to Christ when they had a mind to it, or saw occasion; this I shall prove by several Instances, as *Matt. 13. Accesserunt ad eum Discipuli, dicentes, edissero nobis hanc parabolam.* *Matt. 14. Accesserunt ad eum Discipuli ejus, dicentes, desertus est locus.* *Matt. 15. Dicunt ei Discipuli ejus, unde ergo nobis in deserto panes?* *Matt. 17. Tunc accesserunt Discipuli ad Jesum, secreto dicentes, &c.* And *John 14. dicit, ei Thomas;* and in the same Chapter, *Dicit ei Philippus;* and *John 12. Dixit ei Judas Iscariotes;* and as Nazianzen observes in his 26th Oration, τὸ μὲν πῆρ' ἑρώτω τὸ δὲ εἰληπῶ, τὸ δὲ Ἰβ' ας, τὸ δὲ ὠμας, τὸ δὲ ἄμ' ας τις: Peter asks Christ one Question, Philip another, Judas this, Thomas something else; and indeed any other of them did the same. By this it clearly appears, that they all spoke to our Savior as well as Peter. Nay in St. John 13. Peter gets John to speak for him, beckoning on him to ask Christ a Question: Besides, they did not only in their Addresses to Christ speak for themselves, but likewise answer'd for themselves, when Christ propos'd any Question which they could solve. Thus in *Matt. 13. 51.* Christ asked them, *if they understood all these things?* they said to him, *Yes Lord.* Christ asked them, *How many Loaves they had?* they answered,

answered, *Seven*. He asked them, *Matt. 21. 31. Which of the two Brothers did his Fathers Will?* they said, *The first*. He asked them, *Whether they wanted any thing, when he sent them without Purse, Scrip, or Shoes?* they said, *Nothing*. And in *John 21*. he asked them, *Whether they had any thing to eat?* they answered him, *No*. These easie Questions, you see they all answer'd as well as *Peter*; but when Christ propos'd this difficult Question which we now treat of; all the rest were silent, and *Peter* only answer'd it. 'Tis very observable, that tho' it was propos'd to them all in the Plural Number, *Peter* only reply'd to it, and in this, all the Evangelists, as many as mention it, agree exactly, as you may see in *Matt. 16. Mark 8. and Luke 9.* whereas in their raccounting other Passages they seem to vary.

Now 'tis easily discernible when *Peter* speaks for the Rest, uttering their common Sentiment, by his speaking in the Plural Number, as in *St. John 6.* upon our Saviors asking them, *Nunquid & vos vultis abire?* *Peter* answers in the Plural Number in the name of all of them, *Domine ad quem ibimus?* Here *Theophyl.* observes, that he spake for all of them; his Reason was $\epsilon\gamma\omega\ \epsilon\pi\alpha\ \pi\epsilon\varsigma\ \tau\iota\varsigma\ \alpha\pi\epsilon\lambda\epsilon\upsilon\sigma\mu\epsilon\alpha\iota$, $\alpha\lambda\lambda\alpha\ \pi\epsilon\varsigma\ \tau\iota\varsigma\ \alpha\pi\epsilon\lambda\epsilon\upsilon\sigma\mu\epsilon\alpha\iota$; For he did not say, *to whom shall I go, but to whom shall we go?* And accordingly *St. Austin* in his 28th Tract. *Johan. Respondit Petrus pro omnibus, unus pro multis, unitas pro universis, Domine ad quem ibimus? Repellis nos a te, da nobis alterum te.* *Peter* likewise spake for them all when he said, *Ecce nos reliquimus omnia & secuti sumus te.* Hence Christ answers to them all in the Plural Number, *Dico vobis quod vos qui secuti estis me, &c.* And likewise when in *John 6. 69.* he says, *We belive and know that thou art Christ, the Son of the Living God:* Here he undertook by answering for the Rest, to give an account of their Faith; but

he committed a great mistake therein, for Christ told him, that that was not the belief of all of them, one of them being a Devil. When they were all accused, as warm'd with new Wine, *Peter* makes an Apologetical Harangue in the defence and name of them all. By these Passages 'tis obvious and transparent, that *Peter* herein was the Representative of the Apostolick Society, venting in these his Responsals their joint and united Opinions; so I shall supersede a further pursuit herein, and make it my present business to inform my self in what Sense some of the Fathers entitle him *Os Apostolorum*, whereas indeed they had as much liberty and freedom of speaking to our Saviour as he had. The most Radiant and Plausible Opinion amongst them, for their dubbing him their Speaker, was, because they look'd on him as their Prince; and thus it may not improperly be said in a subordinate Sense, that what was spoken by the chief of the Society, was said by the whole Company, he representing them all as their Head and Prince; and in this Sense it is that *Cyril* acknowledges *Peter* to have answered for the Rest, as is apparent in several places of his Comments on *St. John*, *Princeps Caputque cæterorum primus exclamat, Tu es Christus, &c. Per unum qui præerat omnes respondent. Per Principem consortii hand dubitant exclamare, Tu es Christus, &c.*

And accordingly 'tis very familiar with *Chrysost.* after he has styl'd him, The Mouth of the Apostles, to join another word with it, which denotes him to be chief; as in his 55th *Hom. Matt.* ἡ ἐν τῷ σώματι τοῦ μαθητῶν ὁ πῆρς ὁ τῷ χερὶ τῶν ἀποστόλων κορυφαῖος : And again on the 87th *Hom.* on *St. John*, ἐκκεῖνος τῷ ἀποστόλων καὶ σώματι μαθητῶν καὶ κορυφαῖος τῷ χερὶ ; He was the Prince of the Apostles, and Mouth of the Disciples, the Supreme top of the Society. πῆρς ὁ τῷ χερὶ τοῦ ἀποστόλων κορυφαῖος τῷ σώματι τοῦ μαθητῶν ; *Peter the Prince of the Apostolick Quire, the Mouth of the*

the Disciples, *De occurſu Domini*. Thus St. Hierom, who acknowledges that Peter did profeſs this Truth, *ex perſona omnium*, acknowledges him to be their Head. St. Cyprian in his 55th Epistle declares, that Peter answered for all of them, but confeſſes he did this as the Representative of the Church, *Unus pro omnibus loquens, Eccleſiæ voce Respondens*. St. Auſtin fancies he only answered to preſerve Unity, *Unus pro multis dedit reſponſum, unitas in multis*: And in his 118 Tract. *de Temp. Ideo unus pro omnibus, quia unitas in omnibus*: But in *Serm. 13. Evang. Matt.* He gives Three chief Reaſons why Peter is ſaid to be their Speaker. Firſt, Becauſe he is the Type of the only Church. Then becauſe he was the Prince or Chief of the Apoſtles. Laſtly, Becauſe he was moſt ardent in his Affection towards Chriſt, *Petrus unicæ Eccleſiæ Typus ipſe in ordine Apoſtolorum primus, in Chriſti amore promiſſiſſimus, sæpe unus reſpondit pro multis*. 'Tis cuſtomary with St. Auſtin to affirm, that Peter repreſents ſometimes, the Church, ſometimes the Apoſtles; the Church he repreſents as its Head and Rector, the Apoſtles as their Primate, as will hereafter be made out; and in this Senſe he is called their Speaker, not as if he were their Attorney or Præco, but their Princeps.

C H A P. III.

Whether the other Apostles knew Christs Divinity as soon as St. Peter? Concerning the Blessed Virgin Mary, and St. John, &c. And concerning the Devils knowledge of Christ.

THe next thing I am oblig'd to Discuss, is, Whether or no the other Apostles had the same Sense of Christ's Divinity as St. Peter had, when Christ propos'd this Question to them, *Vos autem quem me dicitis esse?* So that Peter herein may be said to have spoke but their Sense, and that they knew, and could have answered the Question as well as he. This is in short, what you affirm, and what is attested by Modern Protestant Writers. Dr. Cave in the Life of St. Peter says thus of him, *Do's he confess Christ the Son of God? Besides, that herein he speaks but the Sense of all the Rest; this was no more than what others said as well as he.* Nathaniel expressly told him, *Thou art the Son of God.* This is likewise Dr. Barrow's Sense of it, only he delivers it more Sportively and Comically in his Treatise of the Supremacy, p. 43. *But who say ye that I am? up starteth Peter, he skippeth forth and preventeth the other Apostles, not ignorant of the Point, they took Jesus for the Messias, which according to the common notion of the Jews, did imply his being the Son of God; they had the same Faith, he from a special alacrity of Spirit, and expedition in utterance, more forward in declaring it.* This Opinion seem'd to me very thin and filly

ly, That Christ should propound a Question to a Dozen Persons, which he knew any of them could solve, and make honorable Promises only to him that should speak first, seem'd to me a childish fancy, and beneath the Conceptions of a Doctor, this being not to reward an Excellency of Faith, but the promptitude of a nimble Tongue, which has nothing of Merit in it. Having now mentioned the two above cited Doctors, I shall add something more to their Quotations. *Peter* is said to answer for the Rest, not as if he spake or knew their Opinion on this Point; for the Question was ask'd by our Savior on a sudden; and it do's no where appear, that the Apostles had any Præcedaneous Conference or Consultation about it; but because his Answer thereto was Orthodox, they were oblig'd to own and embrace it as the Common Belief of the Church. And I conceive, that upon our Saviors asking the Question, the rest being silent, and suspending their Answer, *Peter* first spake not their Common, but his Particular Sentiment; *Suam fidem pro se professus est*, says *Jansenius*; *Pro se sola respondit*; says *Abulenſis*; and this he did as one made more knowing than the Rest, being instructed in this Mystery by a particular Revelation from the Father. He then being more fervid than the Rest, inflam'd by this illumination from God, and instigated thereto by a Divine impulse, hastned with all speed to describe the Son as the Father had instructed him, lest any of the Twelve should speak any thing beneath, and unworthy of Christ, and so be rebuked by him as they often were. This is what *St. Chrysost* means, when he says, *Peter περὶ τοῦ παλαμῶναι*, not a first starting or hopping, or skipping, as the Doctor paints to himself in his deluded fancy; for *St. Peter* did not merit any thing by speaking first, and so preventing them by the glibnets of a voluble Tongue, but by the eminency of his Faith,

by;

by his anticipating the rest in the knowledge of that Mystery: Hence 'tis as *Jansenius* observes, *Cum Chrysostomus & alii eum vocant Os, & nomine omnium respondisse, non sic accipiendum quasi responderit id quod omnes sentirent, sed quia solus responderit quod omnibus respondendum fuisset.* Now if the other Apostles did equally know it with *Peter*, and he only spake their Sense for them, I shall with *Maldonat* ask this Question, *Si pro omnibus Petrus loquebatur, cur non omnibus dictum beati esis? Cur non omnibus mutata nomina? Cur non omnibus dictum vobis dabo, &c.* Besides it seems strange to me that the rest should be able to understand this Mystery without a Revelation; and that *Peter*, who in other things was more forward and penetrant, should here be so dull and unapprehensive as not to discover this without a particular Beam from the *Father of Light*; for had he understood it before, the Revelation had been superfluous: But herein *Dr. Hammond* was pleas'd to lend me his *charitable Hand*, by clearing up this doubt to me in these words, *I must in Charity (says he) believe, that some other of the Twelve acknowledg'd the Divinity of Christ, and had it reveal'd to them by the Father.* This seem'd at first very apposite; but when I considered that the Doctor could not possibly prove any Revelation either at or before that time, concerning the Divinity of our Savior, to any of the Twelve, but to *Peter*; I concluded, that what the Doctor was pleas'd to call *Charity*, was really *Policy*: So I left him, and apply'd my self to *St. Hilary*, as being the abler Man, and he acquainted me, that the other Apostles were ignorant of it, on *Matt. 13. Ignorantibus ceteris primus, Respondit, Tu es, &c.* And *Cyril* in his 11th *Catech.* inform'd me, That the other Apostles were silent at our Saviours Question, because it was above *Humane reach.*

Παύλων ἀποστόλων ἑκαστοῦ ἀνθρώπου ὃ ἐν τῷ μυστηρίῳ, Πέτρος
ὁ πρωτοστόλος

ὁ πρῶτος αὐτῆς καὶ ἀποστόλων, &c. *All the Apostles being silent, for this Doctrine was above the power of Humane Apprehension, Peter the Prince of the Apostles, &c. And accordingly Hilarius Lib. 6. de Trin. acknowledged it to be Ultra humanæ infirmitatis modum. This Doctrine (as St. Ambrose affirms Lib. 4. Lucæ.) a Human Mind could never comprehend, Plenâ rationis investigatione: This made the other Apostles to hesitate, and fluctuate, not knowing what Answer to shape to this sublime Question, as Basilus Seleucius observ'd, ὑμεῖς δὲ τίνα; πῶς τὸς πῶς ἐκρέμωσι εἰδὼν τὴν ἀγνοίαν ὑποβάλλει τῷ πέτρῳ θεικῶς τὴν ἀπάντησιν. But whom say ye I am? He suspended them all in silence, and seeing their ignorance, he suggested to Peter an Answer from God.*

Now what concerns the other Apostles, altho' I grant, that they took Christ to be the Shiloh or Messias, yet that did not imply to them his being Gods Natural Son, *Per identitatem substantiæ*, but rather an Imputative, or Assumptive Son: And this their belief did amount to no more than this, *Credimus te esse Messiam, quem scimus vocari Filium Dei.* Now altho' they call'd him *Filius Dei*, and thereby seem'd to know his Name, they were ignorant of his Nature, whereas *Peter*, by virtue of his Revelation knew both. *Complexus est omnia, qui nomen & naturam complexus est*, as *Ambrosius* says: And herein lies the difference 'twixt *Peters* knowledge and theirs. For the true knowledge of the Messias consisted in knowing his Nature, as *Hilarius* observes, *Gloria Revelationis Naturæ scilicet non nominis, cum frequentata nominis professio jam fuisset.* 'Twas ordinary and common with them to call an egregious Person *Filius Dei.* Hence the Seamen upon his appeasing the tumultuous Sea, called him so. 'Tis not at all probable, that such rude illiterate People should know the Mystery of the Trinity, his Consubstantiality

with God. The Centurian likewise in *St. Mark* says of him, *Vere hic homo filius erat Dei*, which saying is very well explain'd by *St. Luke*, *Vere hic homo iustus erat*; this word *Filius*, is ascrib'd to Men as well as Christ, as *Chrysost.* affirms in his 4th *Hom. de incompreh. Dei.* ὁμοῖα πρὸς τὴν ἀνθρώπου, πρὸς τὴν θεοῦ, ἀλλ' ἡμῶν καὶ θεοῦ ἐκείνου ὡς υἱός; 'Tis properly attributed to him, improperly to Men; and accordingly *St. Amb. Lib. 1. de fide Filius aut per adoptionem, aut per naturam est; per adoptionem nos filii dicimur, ille per veritatem naturæ est.*

Having plainly evidenc'd the difference 'twixt *Peters* Sentiments of Christ, and that of the other Apostles: I shall add this, That the Fathers, when they incidently say, That the other Apostles knew Christ to be the Son of God, before *Peters* promulging him so, do mean thereby his Nominal, and not his Natural Filiation: If they do not mean so, they must prove, that the others had Revelations of that kind; for I will never be induc'd to believe otherwise than that *St. Peters* Revelation did discover to him more than either what he or they knew before, otherwise it had been of no import. That which confirms me in this my Opinion concerning the Fathers, is, because I find *St. Ambrose* in one place to affirm, that the other Apostles knew Christ to be the Son of God as well as *Peter*; and in another place, to seem to appropriate it wholly to him, *Lib. 4. Lucæ. Et si aliis imperatur ut laxent retia sua, soli tamen Petro dicitur, duc in altum, hoc est, in profundum disputationum, quid enim tam altum quam altitudinem divitiarum videre, scire Dei filium & professionem divinæ generationis assumere*; and accordingly he explains, *duc in altum*, in his 3d. Book *de Virg. duc in altum ad filium altissimi, non ducebat in altum quando in stagno piscabatur.* By these Quotations he plainly ascribes to *Peter* only the knowledge of the Divine Generation.

ration. And in his 84th *Serm.* he makes him to excel in Faith, and consequently in his Confession, *Petrus solus Christum Dei filium confitetur; gradus quidem sunt fidei, & qui devotius credit religiosius confitetur.* Besides this, I find, several of the Fathers acknowledging Peter first to know, and first to confess Christ his Divinity. *Hilarius* on *Matt. 16.* *Dignus iudicatus est, qui quod in Christo Dei esset primus, cognosceret.* *Et in enarrat. Psalm. 131.* he calls him *Primum filii Dei confessorem*: And accordingly *St. Cyrill.* περὶ τῆς ὁμολογίας τῶν πάντων, *Peter first confesses d the Faith.* *St. August. Serm. 124. de Temp. Hic est Petrus, qui Revelatione Divinâ primus omnium veritatem meruit confiteri dicens, Tu es Christus filius Dei vivi.* And *Origen* in his Comments on *St. Matt.* ἐμφαίνει ἡ λέξις ὅτι τῶν ὅτι νῦν πρῶτον ὁμολόγησεν ὁ πέτρος χριστὸν υἱὸν τοῦ θεοῦ, τὸ ζῶντος; *The reading of the Scripture makes it evident every where, that Peter now first of all confesses Christ to be the Son of the Living God.* *St. Chrysost. de negatione Petri,* introduces him, expostulating with our Savior thus, εἰ γὰρ σε πρὸ πάντων ἐξήγαγε, καὶ ἀνεβόησας εἰ χριστὸς ὁ υἱὸς τοῦ θεοῦ τὸ ζῶντος; *Did not I discover you before all others, and cry'd out, you are Christ the Son of the Living God?* And *Athanasius* in his 4th *Orat. contra Arrianos,* speaking of Christ, ὁμολογεῖται λοιπὸν ὅτι μὲν πέτρος πρῶτον, ἔπειτα καὶ ὅλη οὖσαν ὅτι ἀληθὺς θεὸς υἱὸς ἐστὶν τοῦ θεοῦ. *At length Christ is confess'd, first by Peter, then by all of them, that he is truly the Son of God.* From this his first confession of Christ he is called by *St. Chrysost.* ἡ ἀρχὴ τῆς ὀρθοδοξίας, *the foundation and beginning of Orthodoxy*; and μέγας ἐκκλησιαστικὸς ἱεραρχὴς, *The great Synagogue of the Church.* *St. Cyril* in his 11th *Catech.* calls him τὸ ἐκκλησιαστικὸν κορυφαῖον κέντρον, *The Churches supreme Promulger.* And *St. Austin* calls him, *Apostolicus Confessor,*

After all this you are to take notice, that altho' I have said *Peter* was the first that knew Christ's Divinity, I have hitherto made a Comparison of him, only with the other Apostles; with *Nathaniel*, the Centurion, and the ordinary Persons Aboard-ship; not with the Blessed Virgin *Mary*, whom I dare not affirm, or think to be ignorant of that Mystery after she was inform'd by the Embassy of the Arch-Angel *Gabriel*, that she should Conceive, and bring forth the Blessed *Jesus*, who should be called *The Son of God*; the *Son of the Most High*. She, who was so highly honor'd by every Person of the Holy Triad, could not but know the Mystery of the *Trinity*: She, whom the Holy Ghost by supervening did ingravitate: She, whom the Power of the Highest (God the Father) did Obumbrate: She, whose Virginal Womb was the Mansion and Mother-Pearl to God the Son, cannot rationally be suppos'd to be nescient of his Natural Filiation: Yet after all this, it seems as if all were not then revealed unto her, for she is said to wonder at what Old *Simeon* told her, which is a sign it was new unto her.

voice

Neither dare I exclude St. *John* the Baptist from the knowledge of this Mystery, he who was fill'd with the Holy Ghost from his Mothers Womb; even when he was in that Confinement, by his supernatural skipping and exulting may be said to have known him, to have saluted him, and to have paid him Tributary Homage: He, who heard a ~~voice~~ from Heaven by a Celestial Herald, promulging him to be the Son of God: He, who saw the Holy Ghost effigiated in the form of a Dove, descending from above, and lighting upon him, may very well be imagin'd to have been instructed who he was.

As for *Joseph*, *Zachary* and *Elizabeth*, *Simeon* and *Ann* the Prophetess, who were honor'd with Revelations and Visions, fill'd with the Holy Ghost, and had the gift of Prophecy;

Prophecy; if they did not fully know his Consubstantiality, they had at least some ἀμυδρὰς αὐτῶν, *some obscure Rays of it*; and if they knew this imperfectly, they clearly knew he was the Savior, the Shiloh, the Messias.

I shall add but one thing more on this Subject, and that is concerning the Devils knowing of Christ; and herein St. *Austin* is very positive, acknowledging but little difference twixt their Confession of Christ, and that of *Peter's*, as will appear by several passages in his Writings; *Petrus dixit, Tu es Christus filius Dei vivi: & Dominus, Beatus es Simon Barjona, &c. O Domine, hoc tibi dixerunt Dæmones, quare ipsi non sunt beati; quia Dæmones hoc dixerunt timore, Petrus amore, Hom. 6.* And in his 10th *Tract. in Epist. Johan. Hoc Petrus, hoc & Dæmones, Tu es filius Dei vivi Sanctus Dei, eadem verba non idem animus; hoc Petrus cum dilectione dicebat, Dæmones sine dilectione.* In his 16th *Serm. de verbis Apost. Hoc dixit Petrus, & audivit, Beatus est, hoc dixerunt Dæmones & audierunt obmutescite una vox est, sed Dominus radicem interrogat non florem. Dæmones dixerunt timendo, Petrus amando.*

Now, how the Devil did arrive to this Knowledge, Opinions are various; some Divines hold, that when he was a glorious Angel in Heaven, God revealed unto him, that his Son should assume Humane Nature, and that Man should be exalted to the Hypostatick Union with the WORD. *Theophyl. says (ἡκουσε τὸ ἐξ ὀργάνου φωνῆς ὁ ληστής) The Thief stole this Knowledge from the Voice from Heaven. Augustin, Lib. 9. de Civit. Dei, says, Innotuit eis per quædam suæ virtutis effecta, by the operation of so many Miracles wrought by the Finger of God, which the Devil knew did transcend his and all Angelical Power. Others think he did not certainly know the Incarnation of the Son of God, but only suspected it. This is the*

Opinion.

Opinion of St. Chrysostom's Scholiast, who upon the Devils pretending to know Christ in St. Mark, by his saying, *Scio qui scis*, says, he meant by *Scio*, *suspicio*, *conjector*, *opinor*: And indeed, 'tis much to be questioned, whether he had *firmam & certam notitiam adventus filii Dei*; for tho' it were granted, that he did hear the Oracle of God from Heaven; yet, on the other side, seeing Christ in the form and appearance of an ordinary Plebeian Person Poor, Low and Humble, and seeming to be in want of Bread; he in his Haughty, Proud Thoughts, pondering the Poverty and Humility of Christ Incarnate, did look on this his Lowliness and Condescension incompatible with his Majestick Divinity: This made him accost our Savior to satisfy this his Doubt and Scruple, which did so much excruciate him, but he addresses himself as one doubting, *Si filius es Dei?* This is agreeable to the Sense of Theophyl. on Matt. 4. *πάλιν ἔδωκεν αὐτὸν πεινῶντα καὶ ἀμφέβαλλε λοιπὸν πῶς ὁ υἱὸς τοῦ θεοῦ πινῶ, διὰ τοῦτο τοῦτον πεινῶντα αὐτὸν ἵνα μὴ δῶ:* On the other side, seeing him hungry, he began to doubt how the Son of God should be hungry, therefore he tempts him, that he might be certainly inform'd who he was.

C H A P. IV.

Concerning Christs Reply to St. Peter's Answer, Whether the Bishop of Rome's Supremacy be grounded on Scripture? Of Christs being the Rock; and of St. Peter's being the Rock. Of St. Austin's Interpretation of Superhanc Petram.

HAVING dispatch'd St. *Peters* Solution to our Saviors Question, I shall next take Christs Reply unto him in to Examination: And this, tho' it seems in it self to be the plainest and most intelligible thing imaginable, as not containing one difficult word in it; yet if taken with the Glosses which the Opposers of *Peters* Supremacy have affix'd to it, it may appear to be as knotty a place as any; as if the intent of Commentators were not to illustrate dark Texts, but to raise Dust and obscure Serene Passages; not to dilucidate what may seem dubious, and so expose the unquestion'd Truth, but to make Scripture serviceable to that Interest and Design they are a moulding; of which unwarrantable dealing, this place is a most Pregnant Example, being by the various Interpretations of Men of different Persuasions rendered, perplex'd, and impregnated with varieties of Queries. As whether, what Christ promised here, were promised to *Peter*, or to himself? If to *Peter*, whether to his Person, or to his Faith and Confession? Or if to his Person, whether to that alone, or equally to his fellow Apostles?

Apostles? Or if to all the Apostles, whether not to every Scholar and Disciple of Christ? Or again, whether to *Peter* personally only, or extendible to his Successors? These, in short, are the numerous off-spring of Questions, which are rais'd out of the Fruitful Womb of this Text. As to the last of these Queries, whether what was said to *Peter* be extendible to his *Roman* Successors? I find Catholick Writers to hold the Affirmative, asserting thereby Papacy to be grounded on Holy Writ, and instituted by a Divine Irreversible Sanction of Christ in *Peter*. The Enemies to the Apostolick See, eagerly deny and oppose this Opinion. *Calvin* is herein very bold, his words are these, *Quicquid accepit Petrus nihilo magis ad Papam pertinet quam ad Mahometam. Nihil Petro datum est his verbis quod non omnibus Evangelii Ministris perinde sit commune.* *Beza* is very taunting, who tho' he denies the Pope to succeed him as he was called *Peter*, yet he frankly grants his Succession to him as he was-called *Satan*. *In hoc quidem cognomine successisse Antichristum libens concessero.* *Dr. Stillingfleet* is very facetious in his Sermon preach'd on 5. Novemb. So dark and obscure (says he) so impertinent are the Proofs brought from Scripture of the Popes Supremacy, that I may say, that Aristotle's Politicks do prove it much more better than any Text in the Bible. *Erasmus* seems very ambiguous in his Comments on St. *Matt.* where he plays fast and loose, *dictum indictum*, says and unsays. First, he wonders any should apply those words to the Pope; then he says they do undoubtedly belong to him as Prince of Christians; his words are these, *Miror esse qui hunc locum detorqueant ad Romanum Pontificem in quem haud dubie competunt in primis velut in Christianæ fidei Principem, &c.* Now that which induces me to believe, that if the Church were built on *Peter*, it was likewise built on his Successors,

is, because Christs main design of coming into the World being to purchase to himself a Church which was to continue to the consummation of the World; 'tis absurd to imagine this Church should have a visible Foundation and Head, for *Peter's* life-time, and to have none after him. This Power then and Office of his, was not conferr'd on his individual Person, so as to cease at his expiration, but was granted him as the Mystical Head of the whole; but so as to be transiency and survive in his Successors. And indeed this is the chief reason, why those that oppose the Power of *Peters* Successor, strike first at his Supremacy, knowing that as the Admission of the one, inters the other, so the supplanting of the one undermines the other. Bishop *Bramhal* in his *Schism Guarded*, having affirm'd, That all that *Peter* had, was a beginning of *Unity*, adds this, *What Peter had the Pope may pretend a right to: That Christ did institute in the Peter the Origin of Unity is acknowledg'd by the Fathers, but that this Unity can be preserv'd without a Paramount Authority, will never be made out: And if Christ made the best provision imaginable for the preservation of Unity, Protestants have done all that is possible for its Violation.*

Dr. Whitaker says, he would not much value the granting *Peters* being the Foundation, if the Catholics would not extend it to the *Roman Bishops*, *Ut socios collegasque hujus dignitatis. Si Petrum (says he) creatum esse summum Pastorem Ecclesiae concedimus, id ipsum mox inferunt similiter ad omnes Petri Successores pertinere.* This is the sole reason why his Supremacy is so warmly oppos'd; for its Enemies know very well, if that be granted, the Bishops of *Rome*, as his Heirs have a fair Title to it: This makes them exert all their cunning endeavours to defraud *Peter* of it; and then deluding themselves with an imaginary Conquest, as if they had subverted that Ar-

icle,
See an error listed "Schism Unmarked"
which I have -

ricle, to infer, That if the Original had it not, the Derivative could not have it. With this false supposition Dr. Hammond imposes on himself, and on such as adhere to him, *What Peter had not himself (says he) he could not devolve to any of his Successors, the Derivative Power in his Successors being like Water that flows from a Spring, apt to ascend no higher than the Fountain stood.* But now if it be made appear, that Peter was by Christ invested with the Supremacy, it will be evident, that the Doctor built a ruinous Fabrick upon a false Foundation. But to return to the Point, Whether the Bishops of Rome were concern'd in what was said to St. Peter? To this I reply, That I find several of the Ancient Popes, to make use of these words, as if by vertue of them—the Roman See had its Primacy. *Anaclet says, Sacrosancta Romana Apostolica Ecclesia non ab Apostolis, sed ab ipso Domino Salvatore nostro Primatum obtinuit, dicente, Tu es Petrus, &c.* And *Gelasius* likewise in his Epistle to all Orthodox Bishops, *Evangelicâ voce Domini, & Salvatoris nostri Primatum obtinuit, dicente, Tu es Petrus, &c.* *Alexander, Calixtus,* and others, have Sayings to the same effect. These Men, I know, are rejected by Protestant Authors as Men partial in their own case; as you may see by Dr. Whitaker, who delivers his mind very plainly, *Quid illi dicunt de sua sede nos non moramur; erant hi Pontifices Romani quibus insitum est, suam sedem, quantum possunt, ornare, & extollere e mentitis privilegiis.* This his Sense of their Actions I could by no means embrace, for it seem'd to me very uncharitable to imagine, that those Religious Bishops, so nigh to the Apostolick Age, Persons of so strict Piety, and unspotted Conversation, living under horrid Persecutions, should conspire to advance their Sees by false Maxims and forg'd Priviledges: But I am more inclinable to believe, that those great Priests, who were both Bishops and Martyrs, sealing their Religion with their Blood,

were

were not only extraordinarily illuminated in the knowledge of the Gospel, but sincere in their Expositions and Applications of it. But besides the Testimonies of these Great Men, I find that *Athanasius*, together with the Bishops of *Aegypt*, *Thebais* and *Lybia*, conven'd in the *Alexandrine* Council in their Epist. to *Felix* to speak much to the same effect, *Romana sedes, cui ab ipso Domino potestas ligandi & solvendi speciali est privilegio super alios concessa.*

I shall add but one thing more on this matter, and that is concerning the Opinion of *St. Austin*, and the *Milevitan* Council about the Popes Power, from whence 'twas deriv'd? They in a Letter to *Innocentius*, beg of him, that he would exert his Pastoral Power, *in magnis membrorum Christi periculis*, by repressing the Hereticks, *Catechismus*, and *Pelagius* infecting *Africa* and *Palestine* with their false Doctrin, in this case, why did they not write to the Patriarch of *Jerusalem*, or to the Primate of *Africa*? The Reason given, is, because they concluded those Hereticks would with more ease yield to *Innocentius*, as to one whose Authority was drawn from the Scripture. Now this Power which they did desire him to shew, was neither his Diocesan nor Patriarchal, but his Papal Power, for *Palestine* was no Limb of the *Western*, but *Eastern* Patriarchate, and consequently out of his Jurisdiction, as he was the Occidental Patriarch. This Power of his, which they desire him to make use of, they acknowledg'd to be drawn out of the Scripture, which cannot be made out, but by what was spoken by Christ to *Peter*: And this is the Method *St. Bernard* uses in his Book of Considerations to *Eugenius*, who having attributed high things to him, proves what he says, *ex dictis Domini*: I shall now come to take a view of the words, which the Fathers, in the *Milevitan* Council, (of which *Austin* was one) used to *Innocentius*, which in Epist. 92. of *St. Austin* I find were

these, *Arbitramur adjuvante misericordia D. N. J. Christi*
Authoritati sanctitatis tuæ, de sacrarum literarum autho-
ritate depromptæ facilius eos qui tam perversa & pern-
ciosa sentiunt cessuros; The words are very plain, and clear-
 ly discovering their Opinion, that his Authority was
 from Scripture; but because this is a truth that must be
 suppress'd, 'Tis very pleasant to see how 'tis depriv'd by
 Expositors, *Cedent authoritati tuæ de scripturarum au-*
thoritate depromptæ, that is, says Chamier, *Tibi veram*
doctrinam a Scripturis expromenti. But the intent of these
 words is not that *Innocentius* should make them yield, by
 quoting of places out of the Scripture, and so confute their
 Heresies (that the *African* Bishops themselves, or any
 other might have done if they had pleas'd) but by virtue
 of his Supreme, Ecclesiastick Authority, to which the
 Fathers imagin'd these Heretick would more readily sub-
 mit as grounded on Scripture: This is the genuin Sense of
 those words, but I shall add no more on this Matter, but
 confine my following Discourse chiefly to *St. Peters* Supre-
 macy.

First, You must understand, that I do believe, as firm-
 ly as you do, that Christ is the Primary and Principal
 Foundation of the Church; the *Lapis summus & angula-*
ris, a nullo alio dependens, the Lapis fundamentalis, cui te-
tum innititur ædificium, on whom, not only every true
 Christian, but the Apostles, and *Peter* himself is Mysti-
 cally superedified, as *St. Austin* affirms, *Petra erit Christus*
super quod fundamentum etiam ædificatus Petrus: And ac-
 cordingly *St. Cyril* in his Notes on *Isaias*, *Lib. 4. c. 20*
ἀπολὼν θεμελίον καὶ ἀκατακτάς ὑποσώζεις τοὺς ἐν αὐτῷ
τὰ ἀπαστα εἰς τὸ εἶναι ἱερραμενὰ ἐν αὐτῷ ὃ πολλὰς ἐποικα-
δομεμένα; For Christ is the Foundation, and unmovable
 Basis of all, containing and strenghtening all, to the end they
 be well supported, for we are all of us built on him. Thus
 you

you may perceive, that we do not go about to despoil our Savior of his due Honor, and invest *Peter* with it (as you traduce us with) for if he be the Rock of Church, much more *Christ* is; to deny which would be Antichristian. But *Peter* is not hereby excluded, notwithstanding this; but is likewise the Rock, but in Subordination and Inferiority to *Christ*. And thus *St. Basil, Hom. 28. de Pan.* makes this distinction, *ὁ ὢν πέτρα ὁ ἰσχυρὸς πέτρας, ὁ πέτρας πέτρας, καὶ ὁ ὢν πέτρας πέτρας ἀσθενὴς πέτρας*; For if *Peter* be a Rock, he is not such a Rock as *Christ*, sed sicut *Petrus Petra* est, whereas *Christ* is really, and of himself a Rock unmoveable, *Petrus autem propter Petram*. Thus I conceive *Christ* to be the Primordial, Absolute, and Independent Rock; the *Petra* ἀσθενὴς ἀσθενὴς, by virtue of his own Strength, Authority and Divinity, whereas *Peter* is a Rock, ὡς ὢν, Subordinate, Vicarious, Ministerial, by Commission and Derivation from him, laid by *Christ's* own Hands the glorious Architect of his Spiritual Fabrick next to himself, as *Theophyl.* observes on *Luke 22. τί σοι ἐγὼ δίδωμι ὡς πετρά ἐστίς ἐν τῇ ἐκκλησίᾳ πέτρα ἡ ἀσπληνής*; introducing *Christ* speaking to *St. Peter*, This thing belongs to you, (says he) as one who after me are the Rock and Strength of the Church. Hence you may easily perceive, that things Subordinate combat not one with another, but suppose one another; therefore to say *Christ* is the Foundation of the Church, and *Peter* is the Foundation, are no repugnant duelling Propositions; but friendly and compatible. And thus (as it was observ'd by *Cardinal Perron's* *Moses* saying, That *God* guided the *Israelites* in their Travels from *Egypt* to the Promised Land; and *Stephen* affirming *Moses* to have conducted them in the Wilderness, are not Contrariant or Antithetical one to the other, *God* doing it by the Strength of his Omnipotent Arm, and *Mo-*

ses by Order and Authority from him as his Lieutenant: With the same facility this our Discrepancy may be sodered: for I affirm not *Peter* to be *Fundamentum* *æ* *Mo*, *vel* *aliud*, from Christ, but *Fundamentum* *æ* *Mo*, *vel* *alterum*, not *alterius generis*, as in opposition to Christ but *Christi subalternum*; for as *Salmeron* well observ'd, *Respectu Christi non est fundamentum, sed ædificatio, nec caput, sed membrum; præcipuum, tamen: respectu nostri, & caput, & fundamentum*: This distinction of a Principal and Inferior Foundation, you must allow to be deducible from *St. Paul*, or else you must grant a Contradiction: For as in one place, he affirms that Christ is the only Foundation, and that no other can be lay'd: He in another place calls the Prophets and Apostles Foundations: Now this difference cannot be reconcil'd, but by admitting a Primary and Secondary Foundation. Hence 'tis that *Austin* in *Psalm* 86. entitles Christ the Foundation of Foundations. *Fundamentum Christus primum & maximum, &c.* *St. Sacramenta cogites, Christus sanctus sanctorum; si gregem subditum cogites, Christus pastor pastorum; si fabricam cogites, Christus fundamentum fundamentorum.* Thus it seems to be in the Church, as in the State: For as in the State, notwithstanding God by his Omnipotency and Wisdom, tempers and disposes all things as King of Kings, and Lord of Lords: Yet has he establish'd here on Earth Principacies, into whose Hands he has committed the Sword, whom we are in duty oblig'd to obey; so tho' Christ be the Moderator and Foundation of the Church, and do's rule and direct it by his Internal Influxes, yet has he establish'd a Visible Monarchick Government in it, with which he invested *St. Peter*, propagating it to his Successors. Now tho' Christ did build his Church on *Peter*, he Himself is the main Basis of the Structure, and as Christ is the Head of the Church, God is the Head of Christ,

Christ, who by his Omnipotent Power supports and sustains the vast pile of the Catholick Church.

I shall next give you some Testimonies of the Fathers, who notwithstanding their affirming Christ to be the Rock, disrobe not St. Peter of that Illustrious Title, but ascribe it to him Participatively, *Tertul. Lib. Contra Marc. Christus Petrum ita vocat, quia lapis, & Petra ipse est, itaque affectavit charissimo discipulorum de figuris suis peculiariter nomen communicare.*

St. Hierom on 16 Hier. *Non solum Christus Petra est, sed & Apostolo Petro donavit, ut vocaretur Petra: And in his Comments Abdiæ, Ipsa Petra Petro donavit ut Petra sit.*

August. de Cath. Petri: *Consortium meretur nominis qui consortium meretur & operis.*

St. Ambrose, *Recte quia Petra Christus, Simon nuncupatus est Petrus, ut qui cum Domino fidei societatem habeat cum Domino habeat nominis Domini societatem.*

Thus you may discern, that our Saviors being the Rock, hinders not Peter from being so; neither doth Peters being the Rock exclude Christ from being so: This may be manifested out of St. Basil 28th Hom. de Penit. *καὶ ἔπειτα ὁ ἰησοῦς τὰ ἐαυτοῦ ἀξιώματα ἐν ἀποκρινόμενῳ ἀλλ' ἔχον ἃ δίδωσι πῶς ὅτι ὑμεῖς ἐστέ τὸ πῶς τῆ κτῆρας. ἵερεις ὅτι ποιεῖ ἱερεῖς πρεσβυτέρους ὅτι ἰσθ', ἀποστόλους ὑμᾶς ὡς πρεσβυτέρους ἐν μέσῳ λύκων, πέτρα ἐν πέτραις ποιεῖ: For Christ gives away his Dignities, not as if he were depriv'd of them, but as retaining what he bestows. Thus he is Light, yet he says to the Disciples, ye are the light of the World, he is a Priest, and he makes Priests. He is a Sheep, yet he says to his Disciples, Behold I send you as Sheep amidst Wolves: He is a Rock, and he makes a Rock. 'Tis very observable here, that this Father acknowledges Christ to have made the other Apostles, Lights, Sheep and Priests, but*

but he mentions but one Rock, which is Peter. This Criticism may be observ'd in St. Ambrose, *Lib. 6. Lucæ. Ego sum inquit lux mundi, & id ramen quo ipse gloriatur Discipulis suis nomen indulsit, vos estis lux mundi. Ego sum panis vivus: Et nos omnes sumus unus panis. Petra erat Christus, etiam Discipulo suo hujus vocabuli gratiam non negavit.* Here Christ is said to make many Lights and Loaves, but no more than one Rock. St. Hierom likewise accords herein in his Comments on *Abdias, Ipsa Petra Petro donavit, ut sit Petra. Pastor quoque bonus Apostolis Pastorum largitus est nomen, ipse Salvator Apostolos suos mundi esse voluit Salvatores.* The rest of the Apostles are here called *Pastores & Salvatores*, but not *Petræ*.

My next Remark shall be, That whereas St. Basil says, that Christ bestows his Dignities on his Disciples. St. Hierom says, *Quodcumque dicitur de eo, servis tribuit, ut dicatur.* St. Amb. *Lib. 6. Lucæ.* restrains this, *Magna Christi gratia, qui omnia prope vocabula sua Discipulis suis donavit.* St. Austin expresses the Title which Christ reserv'd to himself, which is *OSTIVM*, as appears in his 47th Tract. on John, *Petrus Pastor, Paulus Pastor, ceteri Apostoli Pastores, & honi Episcopi Pastores, OSTIVM vero nemo nostrum se dicit, hoc sibi ipse proprium tenuit quâ intrant oves.* Now the Reason you alledge to cut off Peter from being the Rock, because Christ is called so, is so languid, that should it be admitted as forcible, by the same Rule, none should be called *Light*, because Christ is called *Light*; none *Magister*, because Christ is called so; none *Pastor*, because he is called *Pastor bonus*; none *Bishop*, because Christ is called *Episcopus animarum*; and thus you may discover with what facility you might be stranded on your own shallows.

But before I bid adieu to this Point, I shall bring St. Austins Exposition on this place to a scrutiny; for I perceive

ceive you court him Cap in Hand, and gripe his Glōs as fast as the Tallons of a dying Man: And herein you conspire with Calvin, and such as are of his Kidney, who by their choicest Chymistry endeavour to extract some false Deductions injurious to Peters Primacy.

I shall take the words altogether as I find them in his *Lib. 1. Cap. 2. Retract. Dixi in quodam loco de Apostolo Petro, quod in eo tanquam in Petra fundata est Ecclesia, qui sensus etiam cantatur ore multorum in versibus Beatissimi Ambrosii de Gallo-gallinaceo, &c. Sed scio me postea Saepissime sic exposuisse, ut super hanc Petram, intelligeretur quā confessus est Petrus, non enim dictum est illi, tu es Petra, sed tu es Petrus, Petra autem erat Christus harum duarum sententiarum quae sit probabilior eligat lector.* These are the celebrated words which you hug so closely, tho' I must confess, I have not penetrancy enough to discover wherein they can be serviceable to you, for upon a just scanning them, they appear to be a neutral and Equilibrious Testimony swaying to neither side: For after St. *Austin* had acknowledged he had formerly very often interpreted, *Hanc Petram* on Peter, he here seems to Interpret it on Christ, but do's not determine which of these two Interpretations is the true one; but in the conclusion refers it to the arbitrement and option of the Reader, to chuse which he pleases; so with the same Licence of St. *Austin*, I may Interpret the words on Peter, as well as you do on Christ: Then you are to take notice, that by this varying from his former frequent Explication, he deviated from St. *Ambrose*, who Baptised him, and was his Tutor. But this is not all, for 'tis apparent, he chang'd his former Exposition upon a mistake occasion'd through his Ignorance of the Hebrew and Syriack Tongue, as is concluded by Learned Men; the reason of this his alteration, he makes to be, because Christ did not say to Peter, *Tu es*

Petra, but *in eo* Petrus, as he confesses himself, he thereby imagining *Petra* to be the Primitive word, *Rock*, and *Petrus* the Derivative *Rocky*; whereas in the *Syriack* which our Saviour spake, and in the *Hebrew* which St. *Matt.* wrote, there is no difference in the Termination, but 'tis, thou art *Cepha*, and on this *Cepha*, &c. and thou art *Kipha*, and on this *Kipha*: Now that I have not injur'd St. *Austin* in affirming him to be no good *Hebraician*, you may hear what he says himself in his 131 Epist. *Neque enim ex hebraea lingua quam ignoro, potuit etiam numeros interpres exprimere, &c.* That this mistake of St. *Austin* was originated from this Spring, will appear more evident by what he writes, *Serm. 13. in Evang. Matt. Petra erat nomen principale, ideo Petrus a Petra non Petra a Petro, quomodo non e Christiano Christus, sed Christianus a Christo*: Here he most clearly makes *Petrus* a Derivative of the word *Petra*, which is a manifest error in him, as I shall hereafter evince: Now that both *Peters* Name and Authority was deriv'd from Christ the Principal *Petra* is granted: But I deny it to be a Derivative of the word *Petra*; for as *Jansenius* observes, *Atticis Petrus & Petra idem sunt, Petrus non sonat idem quod saxeus*, then it should have been *Petreus*, *sed idem quod saxum*: And accordingly, *Banonius*, *Hac ratione dici potest nomen Petri, ut Petra, derivatum a Christo, non tamen derivatum nominis Christi.*

The next thing I shall say concerning St. *Austin's* Exposition, is, That as in his *Retract.* he do's not condemn the Opinion of the Churches being built on *Peter*, so in other places he asserts it, as in *festo Cathedrae Sancti Petri*, *Petrum fundamentum Ecclesiae Dominus nominavit, & ideo digne fundamentum hoc, Ecclesia colit, supra quod Ecclesiastici aedificii altitudo consurgit. Et de Jejunii Priscorum, Petrus Apostolorum caput, Caeli Janitor, Ecclesiae funda-*
mentum:

mentum : And Serm. 124. de Temp. Totius corporis morbum in ipso capite curat Ecclesia, in ipso vertice componit membrorum omnium sanitatem, in ipsa confessionis Christi crepidine, in ipso immobilis fidei fundamenta, in Petro scilicet. I shall add no more of this import, for I hasten to conclude this Point, and shall only inform you, That St. Austin did not refer it to the election of the Reader, to believe or disbelieve Peter and his Successors to be Heads of the Church, but whether or no their Power was signified by these words, *Super hanc Petram, &c.* For in most perspicuous terms he acknowledges in several places of his Writings *Peter's Supremacy*, and declares them wretched and Hereticks that disown him to be the Rock: Thus *Agon. Christ.* he calls them *Miseri dum in Petro Petram non intelligunt. Et contra 5 Hæres.* he says, *Neque Hæretici intelligunt in Petro Petram, & datæ illi claves :* Here in plain terms he calls you, and such as you are *Hereticks :* But that which must gag you, and make you as silent'd a Minister as if the Wolves had first seen you, is, That he makes the Succession of the Bishops of Rome to be the Rock, *Contra partem Donati. Numerate Episcopos ab ipsa sede Beati Petri, ipsa est Petra, quam non vincunt superbiæ inferorum portæ.* Having thus fully satisfied my curiosity concerning St. Austin's Opinion on this point, I shall now advance to encounter your following Arguments.

C H A P. V.

Concerning St. Peters Faith or Confession being the Rock, And how those Fathers, who Interpret that to be the Rock, exclude not his Person.

THe next stratagem to thrust out St. *Peters* Person, is your making his Faith or Confession to be the Rock, and not his Person; and now I am to enter into a large Field of Matter, where I may justly expect to meet with varieties of Intricacies which will appear insuperable; and I am sensible, that I shall find it a very difficult task to evolve my self out of them; but having embark'd in this troubleosome Matter, I shall not now dastardly recede, but the more vigorous opposition I meet with, *contra audentior ibo.*

Those Fathers that assert Faith to be the Rock, take it not a part from *Peters* Person, but as inherent in him, they take his Faith as conjoin'd with his Person, or else his Person confessing the Faith; so when they call Faith the Rock, they take not these words simply and absolutely, *secundum se*, but respectively with a personal relation to *Peter*, they either take Faith *cum aggregato Petri*, or else they take *Peter, cum adjuncto fidei*; so their Sense of the thing is plainly this, *upon thee, confessing me, will I build my Church*: So neither his Person alone, nor his Faith alone, but both conjoin'd make up this Rock. *Peter* without Faith, had been unqualified for such an Office, and Faith taken separate, had been incongruous:

For

For the Foundation, and the rest of the Building ought to be Congenial. The Church is a Congregation of Men, as of Living Stones; so the Rock, which is the Foundation of the Church ought to be a Man strengthened and supported by Divine Assistance. *Fundamentum debet coherere cum ædificio, sicut caput cum membris; si fundamentum est ipsa fides, cum sit res mere spiritualis, non conveniret cum Ecclesiâ, quæ ex hominibus corpore sensu & ratione constantibus constat.* So I conclude, that as *Peter* is not the Foundation without Faith; so neither Faith taken solitarily, or residing in any other Subject than in him; but *his Faith in and with his Person*, as *St. Chrysost.* elegantly phrases it on *Peter*, πεντηκοντὸν τῶν ἀποστόλων, *firm as a Rock in Faith*, or, *Immobili inconcussa firmitate solidato in fide.* It was observ'd by Cardinal Perron, that the Antient Fathers upon the *Arians* oppugning the Divinity of our Savior, finding no place in the Scripture more fit to manifest Christ to be the connatural Son of God, than this most noble Confession of *Peter*, did much exalt its Dignity, but with no intention in the least of denying the Church to be built on his Person, but look'd on this his Confession to be the *causal*, and his Person to be the *formal* Foundation of the Church. Thus the Fathers sometimes affirming *Peters* Faith to be the Rock, and sometimes himself, are not contrary Expositions excluding or extinguishing, but including one the other, they meaning hereby, the Church to be built *causally* on *Peters* Confession, and *formally* on his Person, his Confession being the Motive which induc'd our Savior to build his Church on his Person: This do's approximate very nigh to *Maldonar's* Sense, *Commodissima interpretatio mihi videtur, si dicamus eos dicere voluisse super fidem & confessionem Petri Ecclesiam ædificatam, id est, super Petrum propter fidem & confessionem: hujusmodi phrasis, vulgo,*

vulgo utimur, ut dicamus in unius hominis fide fundatam esse rempublicam, i. e. in uno homine propter ipsius fidem: So that to affirm the Church to be built on *Peters Faith*, is not to bar and disclude his Person, (no more than it was *St. Hieroms* meaning to deny *Peters* walking on the Sea, when he said in his 61 Epist. ad *Pammach.* Super aquas non ambulasse corpus, sed fidem:) But to signifie the cause why it was super-edified on him, there being no discordancy 'twixt affirming the Church built upon *Peters Faith*, and on *Peter* confirm'd in Faith. Hence *Cyril Lib. 4. de Trinit.* calls this Rock, *The most unshaken and firm Faith of Peter*, combining both the causal and formal Foundation together in a friendly League, ἀγαθῶς εἰς τὸ ἐκείνου τῇ τῷ μαθητῷ (πέτρῳ) πέρις.

I shall now, pursuant to what I have already laid down, take a full survey of those Fathers who affirm *Peters Faith* to be the Rock, and see whether they thereby design to exclude his Person. The first you quote is *Hilarinus*, Super hanc confessionis Petram Ecclesiæ ædificatio est: But that he did not by saying so, lock out his Person, is evident by his Writings; as on *Psalms* 131. enarrat. Petrum, cui superius Claves Regni Cælorum dederat, super quem ædificaturus erat Ecclesiam, &c. And *Lib. 6. de Trinit. B.* Petrus ædificationi Ecclesiæ subjacet: And again, O in nuncupatione novi nominis felix Ecclesiæ fundamentum. And on *Psalms* 131. Petrum primum Dei confessorem Ecclesiæ fundamentum. The next you cite is *Theophyl.* Hæc confessio, quam confessus es, fundamentum erit credentium; but that he did not except *Peters Person* is manifest; for speaking of Christ rewarding his Confession, he says, Ἀμείβεταί τ' πέτρῳ ὁ κύριος μισθὸν αὐτῷ διδὼς μέγα τὸ ἐπ' αὐτῷ οἰκοδομηθῆναι τὴν ἐκκλησίαν; Our Lord recompenseth Peter; giving him a great reward, promising him, the Church should be built on him. And on *Luke* 22. he introduces

introduces our Savior, calling him, *The next Rock of the Church after himself*, μετ' αὐτὸν ὅστις ἡ ἐκκλησία κτῆται ἐπὶ τῷ ὑποκρίνῃ. I find you to cite no more Authors on this Subject, so I shall take my leave of your Papers for some short time, and make an Excursion to other Writers, who quote more of the Fathers on this Point. This Digression I hope will be pardonable in me, whose design in writing, is not only for your confutation, but for the investigation of Truth and my own satisfaction.

I find *St. Chrysostom* to be much contended for, and insisted on by your chiefest Champions, as a great Assertor that the Church was built on *Peter's Faith*, and not on his Person, insomuch that *Dr. Whitaker* having cited a Saying out of him, countenancing this Opinion, drolls upon *Card. Bellarmine*, saying, *Ecquid tibi Jesuita Chrysostomus arrisit?* But it is withal to be observ'd, that altho' in his 55th *Hom.* on *St. Matth.* he makes Confession or Faith to be the Rock, yet he do's not seclude *Peter's Person*, but attributes as great things to it as to his Faith; αὐτίκων αὐτῷ φερόμενα ποιμένα ποίει: *Christ raises Peter's thoughts higher, making him a Shepherd.* Here he acknowledges his Pastoral Power; then he says, οὐκ ἔστι ἀνθρώπου πρὸς πάντα τὰ ἐν οὐρανῷ τὴν ἐξουσίαν ἐνδεχέσθαι; *He committed into the Hands of a mortal Man the Power of all things in Heaven.* After this he adds, ἡμεῖς μὲν ἐπὶ ἑνὶ ἄνθρωπῳ πάντας τὸν κόσμον; *God set Jeremy over one Nation, but Peter over all the World.* Here he confesses his universal Jurisdiction. As for his saying in his *Serm. de Pentecost*, *That Christ did not build his Church upon a Man, but upon Faith.* I conceive he means there, upon ἀνθρώπου γυμνῶς, a bare naked Man; for we grant, that Christ did not build his Church, *simpliciter super personam Petri, ut Hominis nudi, sed fide solida Christum consentiens*, on one irradiated by the illapse of a Celestial Beam dated



from God the Father; as on one strengthened by the Mission and Power of the Holy Ghost; as on one for the Indeficiency of whose Faith Christ compos'd a particular Prayer, or to use St. Chrysostom's own words, to explain his meaning, as on one who was rendred ἀμεταβίβητος, ἀκίνητος, ἀρραγής, ἀσάλευτος, πάγιος, ἀκλόνητος, ἐδραῖος, περὶ ᾧ ἐρριζωμένον τῇ πίστει, πεπετραμένον τῇ πίστει πάσης πέτρας σιρρότερον; Immoveable, unshaken, invariable, fix'd, firm, rooted in Faith, harden'd, and stronger than a Rock in Faith. This Explication must be admitted, or else you must accuse him of the greatest incogitancies, and contradictions imaginable, opposing Chrysostom to Chrysostom. I shall now insert as many Sayings of his, to Broad-seal, and Authenticate what I have here asserted, as I have observ'd in perusing his Works, manifestly to convince, that tho' he interpreted Faith to be the Rock, yet he did thereby not intend any injury to Peters Person.

In his *Hom. ad eos qui scandalizati sunt*: He calls him πρῶτον τῶν ἀποστόλων, κρητὶς τῆς ἐκκλησίας, κορυφαῖος τῆς ἑκκλησίας, ὁ μαθητῶν; The Prince of the Apostles, the Foundation of the Church, the chief of the Society of the Disciples. On the 50th. Psalm, ὁ σῦλος τῆς ἐκκλησίας, ἡ κρητὶς τῆς πίστεως, ἡ κεφαλὴ τῆς ἑκκλησίας, ὁ πύλος τῆς ἀποστόλων, ὁ πέτρος; Peter the Pillar of the Church, the Foundation of Faith, the Head of the Apostolick Quire.

Hom. 4. de verbis Isaia, τίς ὁ πέτρος ἡ κρητὶς τῆς ἐκκλησίας, ὁ μακίς ἐραστὴς τῆς χρείας; Peter the Foundation of the Church, the desperate lover of Christ.

πέτρος ὁ τῆς χρείας τῶν ἀποστόλων κορυφαῖος, τὸ σῶμα τῶν μαθητῶν, ὁ σῦλος τῆς ἐκκλησίας, τὸ σῶμα τῆς πίστεως, ὁ τῆς μολογίας θεμέλιος, ὁ τῆς οἰκισμένης ἀλκίς; Peter the chief of the Apostles, the Mouth of the Disciples, the Pillar of the Church, the Firmitude of Faith, the Foundation of Confession, the Oecomenical Fisherman.

In his 9th *Hom. de Pænit.* πέτρον ὅταν ἄπω, τὴν πέτραν λέγω τὴν ἀββάζῃ, τὴν κρηπίδα τὴν ἀσάλευτον, ἢ ἀπόστολον ἢ μέγαν, ἢ πρῶτον τῶν μαθητῶν; *When I say Petrus, I mean a solid Petra, an unmoveable Foundation, the Great Apostle, the chief of the Disciples.*

Hom. Petri & Eliæ. πέτρον ἐκείνον, τὴν κορυφὴν τῶν ἀποστόλων, τὴν κρηπίδα τὴν ἀσάλευτον, τὴν πέτραν τὴν ἀββάζῃ, ἢ πρῶτον ἢ ἐκκλησίαν; *That Peter, the top of the Apostles, that unmoveable Foundation, that solid Rock, that Prince of the Church.*

In *Psaln 50.* "ἀκούε τί φησὶ τῷ πέτρῳ, τῷ σῦλῳ, τῇ κρηπίδι, διὰ τὸ τοῦ κληθέντι πέτρῳ ἐπειδὴ τῇ πίστει πεπερωμένῳ ἦν; *Hear what he says to Peter, the Pillar, the Foundation, who therefore was called Peter, because he was petrified in Faith.*

Hom. in Petrum & Paulum, χαλεγὸς πέτρε ἢ πίστεως πέτρα; ἡ κρητὶς ὀρθοδοξίας; *Hail Peter, the Rock of the Faith, the Foundation of Orthodoxy.*

De abnegat. Petri. he introduces St. Peter apologizing for himself to Christ; *Did not I first promulge you, crying out, Thou art Christ the Son of the Living God, wherefore you accepting of my Testimony, did declare me Blessed, (ὡς πέτραν ἢ ἐκκλησίαν προσηγόρευσας, λέγων, σὺ εἶ πέτρος, ὡς ὅτι, &c.) and didst entitle me the Rock of the Church, saying unto me, Thou art Peter, &c.*

Hom. 28. de Pænit. πέτρος ἔπειν ὅτι υἱὸς εἶ τῷ θεῷ, τῷ ἰσχυρῷ, ὡς ἀνέσας ὅτι πέτρος εἶ, ὅπως δὲ πέτρος ἔλεγε, διὰ τὸ θεμέλιος ἐκκλησίας γίνεσθαι; *Peter having said, Thou art the Son of the Highest God, had this Answer, Thou art Peter, &c. Thus Peter said, therefore he was made the Foundation of the Church.*

By these Testimonies it evidently appears, what great respect; and what signal Honor he ascrib'd to *Peters* Person, calling him, not only the Pillar and Foundation of the Church, but the Prince of the Apostles. And if in

some part of his Works out of reverence to his noble Confession, he affirms the Church to be built on it (and in one Sense it may be said so) yet he robs not his Person of this Honor, but attributes as much to that as to his Confession: I may add more, for if he affirms his Confession, or Faith to be this Foundation, advancing that to so high an eminence, he exalts his Person to an higher Battlement and Altitude, in making him the Foundation of this Faith, by his calling him, κρητίδα στέρωμα ἢ πίστεως, *the Foundation and Firmitude of Faith*. θεμελίον ἢ ὁμολογίας, *the Foundation of Confession*; κρητίδα ἢ ὁροδοξίας; *the Foundation and Basis of Orthodoxy*. I have expatiated my self at large upon this Great Father, not only to inform my self of his true and genuine Sense in this Point, but also to unveil those Impetuous Galleries which several misguiding Writers obtrude on their easie Readers under the Umbrage of this eminent Author, by depraving his Sense, and contorting his meaning, which my self have been too sensible of, being before I had read him, often impos'd on by their plausible Quotations out of him.

The next Author I shall discuss, will be *Ephraim*, who in his 39th *Heresis* says thus, ὅτι τῇ πέτρᾳ πάντῃ ἢ ἀσφαλὲς πίστει οἰκοδομήσω μὲν τὴν ἐκκλησίαν; *Upon this Rock of firm Faith I will build my Church*. Now that he by this Saying do's not exclude *Peters* Person, is evident by his other Sayings; as first in his *Ancorat*. εἶς ἢ πρῶτον τῶν ἀποστόλων τὴν πέτραν, τὴν στείαν ἐφ' ἣν ἡ ἐκκλησία τῷ θεῷ οἰκοδομήσεται, &c. *For it did become the Prince of the Apostles, that Solid Rock on which the Church of God was built, &c.* And *Adversus Catharos*, ἀγία πέτρας κορυφοῦσται τῶν ἀποστόλων ὅς γεγενῆκεν ἡμῖν ἀληθῶς στερεὰ πέτρα θεμελιώσα τὴν πίστιν τῷ κυρίῳ, &c. *The holy Peter, the highest top of the Apostles, who became to us indeed a firm Rock, founding the Faith*

Faith of our Lord. And in the same place he calls him, *στέρε: πέτρα οικοδομῆς καὶ θεμελίος οἴκου θεοῦ*; *The firm Rock of the building, the Foundation of the House of God.* In his *Ancorat.* he says thus of him, *ὁ ὡς πατὴρ ἀφ' ἑαυτοῦ τὸ ἀσφαλῆσαι τὸ πῖστεος θεμελίον*; *who was assisted by the Father, in laying a firm Foundation of Faith.* And in the same place, *καὶ πάντα τὰ ἔργα ἐν αὐτῷ ἐστερεώθη ἡ πῖς*; *In all respects Faith was establish'd and confirm'd in him.*

St. Cyril, who in his 4th Book *de Trinit.* says, *Petra opinor per agnominationem aliud nihil quam inconcussa & firma Discipuli fides, &c.* Do's not take his Faith apart from his Person, but confesses the Church to be built on him as well as on his Faith, *Lib. 2. Cap. 3. in Johan. In Petro tanquam in Petra & Lapide firmissimo Ecclesia ædificata est*: And in *Lib. 2. Cap. 12. in Johan. Nec Simon fore nomen, sed Petrum dixit, vocabulo ipso commodè significans quod in eo tanquam in lapide firmissimo suam esset ædificaturus Ecclesiam.* And on the First of St. Johan. *ἐπ' αὐτῷ θεμελιε τὴν ἐκκλησίαν αὐτῷ θεμελιῶν*; *Upon him be destin'd to build his Church.*

My next employ shall be to consult with St. Ambrose concerning this Point, whom I find *Lib. de Incarnat. Dom. Sacram. Cap. 5.* to make Faith the Foundation of the Church; his words are these, *Fides est Ecclesiæ fundamentum; non enim de carne Petri, sed de fide dictum est, quia portæ mortis ei non prævalebunt, sed confessio vincit Infernum.* These words were so pleasing to Dr. Whitaker, that having cited them to Cardinal Bellarmine, he triumphantly cries out, *Andin' Jesuita?* Yet notwithstanding this imaginary ovation, the words of St. Ambrose are easily answered: For first, no Catholick do's affirm the Church to be built on *Peters Flesh*, so that he should support it as *Cælisfer Atlas* do's the Heavens, by virtue of a strong robust Back, and a pair of broad Shoulders; neither do we affirm

it to be built on his Soul, but on his Person, consisting of Body and Soul. Next I shall prove out of *Ambrose*, that altho' he calls Faith the Foundation, he do's not deny *Peters* Person to be so likewise, as is well known by those celebrated Verses of his which *St. Austin* quotes, wherein he acknowledges '*Peter to be Petra Ecclesiæ: And in Lib. 4. Lucæ. Non turbatur ista navis quæ Petrum habet, turbatur illa quæ Judam habet, quemadmodum turbari poterat cui præerat is in quo Ecclesiæ firmamentum est. Et de Incarn. Lib. 4. Hic est Petrus qui respondit pro cæteris, imo præ cæteris, & ideo fundamentum dicitur. And Lib. 4. De fide. Quem cum Petrum dicit firmamentum Ecclesiæ indicavit.*

St. Basil, tho' he is pleas'd to say, πέτρα δὲ ὑψιλὴ καὶ ψυχὴ τῆς μακαρίας πέτρης ὀνόμασαι διὰ τὸ παλῶς ἐνεργεῖσθαι τῇ πίσει; on 2d. *Isaia*, The sublime Soul of blessed Peter is called the Rock, because it is firmly rooted in Faith; Yet do's he not offer to depose his Person, as appears in his 6th Book against *Eunomius*, πέτρον διὰ πίστεως ἱεροχὴν ἐφ' ἑαυτὸν τῇ οἰκοδομῇ τῆς ἐκκλησίας πνεύεται; Peter for the excellency of his Faith was entrusted with the Church which was built on him.

The rest of the Fathers do perspicuously acknowledge the Church to be built on *Peters* Person.

St. Hierom. in Cap. 14. Ezechiel, Apostolus Petrus, super quem Dominus Ecclesiæ fundamentum solidavit. And on Matt. 16. ædificabo Ecclesiam meam super te: And in the same place, Petro illam beatitudinem, & potestatem & ædificationem super eum Ecclesiæ in futuro promissam.

St. Cyprian is very positive in affirming the Church to be built on his Person, *Petrus super quem Ecclesia Domini dignatione fundata. De bono patientiæ. Petrus super quem ædificata a Domino fuerat Ecclesia. 52. Epist. Petrus cui oves suas Dominus pascendas tuendasque commendat, super quem posuit & fundavit Ecclesiam. De Disciplina Virg. Petro primum Dominus,*

Dominus, super quem ædificavit Ecclesiam, & unde unitatis originem instituit, &c. Epist. 70. Baptisma unum, Spiritus Sanctus unus, & una Ecclesia a Christo Domino super Petrum origine unitatis & ratione fundata, in the same Epistle.

Tertullian, who in his Book de Pudicitia, says concerning Peter, In ipso Ecclesia extructa, is pleas'd to explain himself thus, id est, per ipsum. In the same Book affirms the Church to be built not on Peters Faith, but on his Person, Manifesta Domini intentio personaliter, hoc Petro conferre, super te, inquit, edificabo Ecclesiam meam, tho' he denies it to belong to his Successors, being when he wrote that Book infected with the Heresie of Montanus. And in his Prescriptions, Petrus ædificandæ Ecclesiæ, Petra dicitur: And again, in Monog. Petrum solum invenio maritum per socrum: Monogamum præsumo, per Ecclesiam quæ super illum ædificata est.

CHAP. VI.

Concerning the other Apostles being Foundations:

Of Peters new Name given him by Christ. Peter the Rock of the Church. Of Origens Interpretation: πέτρος & πέτρα all one. The Inconvenience of Expounding Christ to be the Rock in this place.

MY following Province will be to treat of the rest of the Apostles, whom (to lessen and extenuate St. Peters Glory) you would equalize with him; that they were θεμελίοι, *Foundations*: I concede to you, *Oecomenius*
or

on the *Apocalyps*, gives the reason of it; *ὡς καὶ οἱ ἀποστόλοις τὴν ὡς πρώτην οὐκ ἐκτίθεισαν; Because they laid the first ground-work of Faith in Christ: And accordingly St. Hierom in Psalm 86. In illis erant fundamenta, ibi primum posita est fides Ecclesie; They in reference to their Apostolick Power had equal Authority of founding Churches in any part of the World: In relation to their Doctrine, they were equally Orthodox and Infallible: And what concern'd their Writings (they being directed and influenc'd by the same Spirit) they were alike Canonical; and what appertain'd to the Government of all other Christians, they were equally Pastors, Heads, and Rectors: And in these Considerations the Church may be said to be built *ex æquo* (as St. Hierom says) on all of them. Now notwithstanding, they were all equal Foundations in these Aspects, St. Peter was here the only sole Rock on whom Christ promis'd to build his Church, which did consist not only of all Christians whatsoever, but even of the Apostles themselves: If they were Foundations, so was St. Peter and the Prophets; if they were Foundations, they were *Sub Petro & post Petrum*; whom our Savior to preserve Unity, chose out of the Apostolick Colledge, and with his own Hands laid next to himself, as *Theophyl.* affirms μετ' ἐμοῦ ὅπου καὶ ἐκκλησίαν πέτρα καὶ οὐκ ἐκκλησίαν. Now that Peter was the only Rock of the Universal Church, will appear evident, if we consider that Christ did here engage himself by promise solely to him, to build his Church on him, upon his peculiar Confession of his Divinity, which the other Apostles, till they had learn'd it of him, were ignorant of: this I have already prov'd: Now what our Savior reply'd to this his Confession, was *vicissim*, καὶ δ' ἀποκριθεὶς αὐτῷ, reciprocally directed to him only (the Pronouns *tu & tibi* excluding plurality and partnership) not only as an Approbation, but as a reward,*

which

which I have already evidenc'd; and shall here add a further confirmation, *Chrysoſt. Hom. 28. de Pœnit.* πέτρῳ εἰπὼν, ὅτι υἱὸς εἶ τῷ θεῷ τῷ ὑψίστῳ, καὶ αὐτὸς ὅτι πέτρα εἶ, &c. Peter having said, thou art the Son of the highest God, had this in answer, Thou art a Rock: And again, ἢ αὖ πάλιν πέτρῳ εἶπεν, &c. διὰ τὸ τοῦ θεμελίου καὶ ἐκκλησίας γίνεσθαι; Thus Peter said, &c. therefore he was made the Foundation of the Church. *Cyril. Dial. 4th. de Trin.* εἰ γὰρ καὶ πάλιν πέτρῳ καὶ τῶν ἑπομένων ἀποφαινεῖται τὸν ἀξίωσιν γὰρ τῶν υἱῶν τοῦ ζώντος ὁμοιογενῶς αὐτόν; For if B. Peter was thought worthy of such eminent rewards for his confessing Christ to be the Son of the Living God, &c. And in the same Dialogue he calls our Saviors Reply and Promise to him, καὶ ἀληθὲς ἐπ' αὐτῷ διαλήψεως ἀντίκτιστος, A requital of his true Explication of him. Now if Peter were not this peculiar Rock, on whom Christ in a more signal and remarkable manner promis'd to build his Church; and if he were not the Person to whom our Savior in a more transcendent Sense promis'd the donation of the Keys, I cannot see where the reward of his true Confession lies, or wherein the Prerogative of his Revelation consists; or indeed, to what purport his name was chang'd. So the Argument of my next Discourse shall be upon what account he had a new Name given him, which I judge not unworthy to be discuss'd and penetrated: For as *St. Chrysoſt.* says, ὅταν τις ὀνομαζῇ, πάντων ὑποδείκνυσθαι σπεδὸν ἔχει, ὡς εὐρεῖν τὴν αἰτίαν, ἔστιν γὰρ ἀπλῶς εἶπε ἰσχυρὰ ποιεῖ θεὸς, ἀλλ' ἕκαστον μετὰ τῆς αὐτοῦ προσωνομασίας σοφίας: *De nominum mutatione.*

When God gives any one a Name, we ought to use all diligence to find out the reason of it; for God do's nothing in vain, but every thing with that Wisdom that is becoming him.

Thus we see it was not unusual with God in the *Old Testament*, to impose new Names on Persons; as is visible in
Abraham,

Abraham, Jacob, and Sarah; and that new Name was always apposite, correspondent, and adequate to some egregious design or imployment, which God did thereby indigitate. Thus it was with *Peter*, who had a new Name given him proper and suitable to that high Design our Savior had destin'd him to. Hence *St. August. 7. Tract. Johan. Evang.* says, *Magnum, quia mutavit ei nomen, & fecit de Simone Petrum*: And again in the same place, *Si hoc ante Petrus vocaretur, non ita videres mysterium Petræ, & putares casum sic vocari, non providentiâ Dei, ideo voluit eum aliud prius vocari, ut ex ipsâ commutatione nominis Sacramenti vivacitas commendaretur*: Here *St. Austin* acknowledges an occult Mystery latent in this word, which our Savior in *Matt. 16.* is pleas'd to unriddle; for in the first of *St. John* he gives him a Prediction of a new Name, *Tu vocaberis Cephias*, which is all one with *Petrus*: In *Mark 3.* he has the imposition of his new Name, *Imposuit Simoni nomen Petri*: And in *Matt. 16.* he has the meaning and Explication of it, *Thou art Peter, and on this Peter*; or, *Thou art a Rock, and on this Rock will I build my Church*: Here by an ingenious allusion to the Name he uncurtain'd the abstruse Sense of it. This pleasant alluding to words, I find practis'd by several good Authors. Thus *Athanasius* calls *Hosius*, ἀληθὺς ὄσιος; and *Chrysost.* alludes to *Euodius*, calling him, Ἐυδοῖα τῆ ἐκκλησίας. to *Dorcias*, φερώνυμος δόρκα, ἐγρηγορία, νέκρота; to *Manes*, ἡλὸς μάνης, ὁ ἀληθὺς μάνης, ὁ φερώνυμος τῇ πλάνῃ τὸ ὄνομα ἔχει. *Nazianz.* accordingly on *Ensebius*, φερώνυμος τῆ Εὐσεβείας. Thus *St. Cyprian* alludes to *Novatus*, *Novarum rerum Cupidus*. *Irenæus* *nominis sui correspondens etymo, id est, pacis studiosus*; And *Valentinus*, as *Vopiscus* relates, was wont to say of *Probus* that he was *Vir sui nominis*; the same may be said of *Peter*, who, as his Name did signify a Rock, so he was really an egregious surpassing one.

one. For Christ changing his Name, and making this common Appellative of Rock to become his proper Name, is an evident sign, that to him, by way of eminency above the rest appertain'd the thing, whereof he alone bore the Name and Title. Now there can be no reason assign'd, why Christ of all his Disciples, chang'd only *Peters* Name for a Name that did denote a *Rock*, but that by this Anonomastical Appropriation of that word to him, he did destine him to be in a more peculiar excelling manner *THE ROCK*, on whom he would build his Church. Hence St. *Basil adversus Eunomium* says, προσηγόρευ τῷ ἰδιωτάτων εἰς σημαντικὰ αἱ ἑ καὶ ἕνα χαρακτηρίζουσι; *Appellations are indications of properties, which decypher and characterize every one.* Now I find that there be two especial Reasons why *Peter* had this new Name, One is for his firm Faith; this is acknowledg'd by *Chrysost.* in *Paralyt. demissum per Tecta.* διὰ τὸ το πέρου κληθεὶς ἐπειδὴ ἄσσειον ἔχει καὶ ἀπελτρεψλον τῷ πρίν; *He was called Peter, because he had an unshaken and stedy Faith.*

In *Inscriptionem Act. Apost.* he gives this reason, ἔδει γὰρ ἐπειδὴ νεκρὸς ἀνέστην, ἔδει ἐπειδὴ χωλὸν ἀνάρθωσεν ἕως ἐκλήθη, ἀλλ' ἐπειδὴ πρίν μετὰ τὸ ὁμολογίας, ἐπεδ' ἔφατο γινώσκαι τὸ ὄνομα τοῦ ἐκλυτρονόμου, οὗ ἔ πέρου καὶ ἔπρί, &c. *He was not call'd Peter, because he rais'd the Dead, nor because he cur'd the lame Man, but he inherited this Name, because by his Confession he reveal'd his true and genuine Faith, Christ saying unto him, Thou art Peter, and upon this Rock will I build my Church, &c.*

τὸν γὰρ πέρου δὸτὸ τὸ ἀρετῆς ἕως ἐκάλεσε τῷ δὸτὸ δειν, τὸ ἐξ τὴν πρίν εἰρόττην ἐναπρίθεμεν αὐτὴ ὄνομα πρίν ἔχῃ διδασκαλον δινηκῇ, τὴν προσηγόρευ τῆς τοιαύτης εἰρόττην; In illud *Paulus* vocatur, *Peter* had that Name given him for his *Virtues* sake, Christ placing in his very Name a demonstration of the firmitude of his Faith, that his very Name might be to him as a perpetual monitor, putting him in mind of his Solidity.

R

But

But the chiefeft reason why he was called fo, was, be-
cause by that Name Christ discovered his Intentions of
building his Church on him.

This is St. Cyrils Sense, *φερωνίμως δὲ τὸ πέτρας μετα-
νόμαζε Πέτρον, ἐπὶ αὐτῷ ᾧ ἐμελλε τὴν αὐτῆς θεμελίον ἐκκλησίαν;*
He was by an adapt and congruous word call'd Peter, by
Christ the Rock, because he did intend to found his Church
on him.

And accordingly Origen in his Comments on St. John,
*τὸ ἔργον τὸ βεβαιότητος καὶ τὸ σερρήτητος ἐπὶ νύμῳ γινέσθαι καὶ
κληθῆναι Πέτρον;* *He was denominated and called Peter*
from his Stability and Solidity which was fit for the Office
design'd him.

Thus St. Hierom on Matt. 16. says, *Simoni, Petri lar-
gitus est nomen, ac secundum metaphoram Petræ, recte ei di-
citur ædificabo Ecclesiam meam super te.* And accordingly
Hilarius, O in nuncupatione novi nominis felix Ecclesiæ
fundamentum: And *Tertull. de præscript. Latuit aliquid*
Petrum, ædificandæ Ecclesiæ Petram dictum.

It will not now be unreasonable to observe, that not
one of the Apostles in Divine Writ are called *Petrus* or
Petra, but *Peter*, that name being by our Savior attribu-
ted to him solely, and so ascrib'd to him, as to become
his proper name; this is not undeserving of an *Asterisk*;
the other Apostles are called *θεμέλιοι*, which word is com-
municable as well to *Peter* as to any of the rest; but he
besides that name common to him with the other, had
his new name *Petrus* appropriate to himself. Now *θεμέ-
λιον* signifies a Foundation in general, it may of Wood,
Wooll-sacks, Straw, Hay, or any such evanid Matter, and
accordingly the Sees of the other Apostles have been de-
triumph'd, stooping to the Insulting Conqueror, and yield-
ing to the pollutions of undermining Heresie; but *Peter*
signifies such a Foundation as is fix'd on an inexpugnable
Rock:

Rock: So our Savior may here be said to imitate that wise Architect (he himself speaks of) in building his Spiritual edifice on a Rock, and on such an one as is not only able to repel the foaming Surges of the aspiring Sea, but can walk on the back of its towering Waves, *Solidam carnem super liquentia elementi terga suspendens*. A Rock immoveable, planted with an eternal Root. A Rock able to evacuate all the Plots of Hells Divan, and naufragate all the lurid designs of empoisoned Hereticks.

I shall next produce the Sayings of some Fathers, to prove the Church more eminently built on *Peter*, than on any of the other Apostles. The first shall be St. *Hierom*, who on *Isaias* 2. having compar'd them to Mountains, says, *Super unum montium Christus fundat Ecclesiam & loquitur ad eum, dicens, Tu es Petrus, & super hanc Petram, &c.* But that which must needs confound all the Enemies to St. *Peter* and his Successors, but such as have their Face cas'd in Tripple Brás, is, that besides his owning him to be the Rock, he calls his *Cathedra* at *Rome* likewise so; in his Epistle to *Damasus*, *Ego beatitudini tuæ, id est, (says he) Cathedræ Petri Communionem consocior super illam Petram ædificatam esse Ecclesiam scio*: This Saying of this great Father left a deep incision in my Mind, and being willing to find out a σφόν φάρμακον, to heal it, I repair'd to Dr. *Whitaker*, who thus inform'd me, *Cathedra Petri non successionem Pontificum, sed Petri fidem significat*. This appear'd to me to be a meer shuffle, for I knew that that Father did in his 57th Epist. to *Damasus* acknowledge him to possess both *fidem & sedem* Petri: From this Doctor I went to Dr. *Stillingfleet*, expecting in his *Rational Account* to find something that might be proportionate to that Title, but I found my self likewise there defeated of my desir'd satisfaction: His words were these, *This Testimony seems big and high at first,*

and I shall not impute these expressions, either to St. Hierom's heat, or flattery, altho' it looks the more suspicious, because at that time he had so great a pique against the Eastern Bishops; and that those words are contain'd in a complemental address to Damasus, because looked on as a Roman Christened in that Church, he addresses himself to Damasus.

Here the Doctor pretending not to ascribe these words either to St. Hierom's heat or flattery, doth obliquely perstringe him as guilty of both. As for the pique which he says Hierom had with the Eastern Bishops; I question whether the Doctor can prove he had any more disgust against them than what might arise from their Errors and Schism; so he seeing their Contentions and Divisions thought it the safest way to break off Communion with them, and apply himself to St. Peters Sec. Their Schism he declares in these words in the abovementioned Epistle, *Quoniam vetusto Oriens inter se populorum furore collisus indiscissam Domini Tunicam & desuper textam minutatim per frustra discerpit.* After this he discovers the true Doctrin of the Western, and the Errors of the Oriental Church; the former he affirms to have preserv'd *incompactam Patrum hæreditatem*; and that they did return *Dominici seminis puritatem centeno fructu*; but that in the latter, the good Seed did degenerate in *Lolium avenasque*: Then he says, *In occidente Sol Justitia; in oriente Lucifer: vos aurea vasa; hic lignea, testacea*: These are high Encomiums of the Roman Church; but now after all this, the main reason that oblig'd him to associate himself in Communion with Damasus was, because he as Heir to St. Peter, sat in his Cathedral, on which he acknowledg'd the Church to be built (as St. Austin did confess the Succession of Bishops from Peter to be the invincible Rock) so here is neither flattery nor complement as the Doctor would fain shift it off

off with, it being very irrational to imagin, that that Great Father would make use of either in matters of Faith which concern'd his Souls Salvation. And if the Doctor has a faculty to deprave such a plain place as this is, no passage in the Fathers will be able to resist the cunning of such contortions.

My next proof is out of St. Cyprian, *Ecclesia quæ una est, super unum qui claves ejus accepit voce Domini fundata*; and accordingly, speaking of Peters See, he says, *Navigare audent ad Petri Cathedram ad Ecclesiam principalem, unde unitas sacerdotalis exorta est.*

My Third Proof is out of Gregory Nazianzen, *Orat. 26.* ὁ ὅς τ' ἐξ ὅς τ' ἐξ ὅς μαθητῶν πάντων ὄντων ὑψιλῶν καὶ τ' ἐκλογῆς ἀξίων, ὁ μὲν πέτρος καλεῖται, καὶ τῶς θεμελίος τ' ἐκκλησίας πιστεύεται. You see that amongst all the Disciples of Christ, who were sublime, and worthy to be elected, this Man Peter is called the Rock, and is entrusted with the Foundations of the Church.

St. Basil in his 6th Book against Eunomius gives the reason why the Church was superstructed on him, πέτρον διὰ πᾶσιν ἁπορχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τ' ἐκκλησίας πιστεύεται; Peter for the excellency of his Faith was entrusted with the Church which was built upon him.

I might in reason imagine, that what I have already wrote, should be a sufficient Collyrium to open your ciell'd Eyes, and fetch off those Scales which have obstructed your visive faculty, that you might now discernibly see the inanity of your efföete, and barren endeavors in assaying to purloin from St. Peter that inherent and inseparable Honor of being the Rock of the Church. I do not see any thing to the contrary, but that your Objections are solv'd, and that in no evasive manner: Having perform'd thus much, I was preparing to advance forward, when I found my self on a suddain oblig'd to make a short halt upon my discovering a small Quotation of yours out of Origen, *Petra*

tra est quisquis Christi Discipulus. But pray do you not think that you have sufficiently sully'd your self with guilt, by endeavouring to disrobe St. *Peter* of his Illustrious Dignities, without committing Sacrilege on the whole Apostolick Colledge, by robbing them likewise of the Title of *Foundations of the Church*, and by cantonizing it out to every Christian? Must *Peter* be dismounted, and the rest of the Twelve by a levelling principle have equal shares, and after all this must every Christian Scholar come in for a joint Dividend? Had I not a Clue more unerring than that of *Ariadne*, I could not possibly dis-inlabyrinth my self from these sinuous windings. First, Christ is the Rock; then Faith and Confession; then all the Apostles: but now every Christian, and who not? so *Peter* the right Heir be by a *Bill of Exclusion* shut out. Amongst your choice of Interpretations on this Text summon'd on purpose to stave off Truth, I was very well pleas'd to see the generality of Catholicks to keep themselves to one Interpretation, which is, of *Peters Person and his Successors*; and indeed, Truth is but one, *μία ἐστὶ ἡ ἀλήθεια καὶ ὁ πολυχῶνς*, *Truth is single, and not split into many pieces*, *Chrysost.* 48. *Hom Matt.* whereas Error is multiform, more fruitful than Circles in the Water, or than *Virgils* white Sow. But to answer your Quotation, *πέτρα πᾶς ὁ χεῖρ μαθητῆς*, upon perusing the place where this was taken out, I found *Origen* to speak not *Dogmatically* but *Allegorically*, as the sequel of his Discourse evidences, he calling *Hæreses Dæmones*, & *regna Cælorum virtutes*: And again, *Enitere ut tu sis Petra non extra te, sed intra te Petram require: Petra tua mens super hanc Petram ædificatur domus tua*: These are *Mystical Glosses*, and *fanciful Allegories*, Which whosoever indulges, may make *quidlibet ex quolibet*. As for your Quotation out of him, it would certainly be the most absur'd thing imaginable to take it in
a literal

a literal Sense; for if every Christian were a Foundation, where would be the Superstructure, how could this Spiritual Building ever be compleated? this therefore could not be *Origens* genuine meaning to equalize every Disciple of Christ to Peter, whom by way of transcendency he calls, *The great Foundation of the Church, Exod. 5.* And on *Rom. 6. Cum super Petrum velut super terram fundaretur Ecclesia:* And again, *Petrus, super quem Christus fundavit Ecclesia, duas tantummodo Epistolas scripsit, In Matt. de Can. Novi. Testam.* And his Comments on *St. John, πέτρος ἐφ' ᾧ οἰκοδομεῖται ἡ ἐκκλησία ἡς πόλις Ἰερουσαλὴμ καὶ τὰς ἐξουσίας;* Peter on whom the Church of Christ is built, against whom the Gates of Hell shall not prevail, &c.

I shall now with as much brevity as may be, dispatch the rest of your Objections on this Text to my affirming that Christ spake Syriack, and used no other word but Kipha both for Person and Thing. You reply, that it is an uncertain conjecture, and that he might use different words, for all we know, without bringing any Authority for what you say, but your own fancy, which I am so far from giving credit to, that now I mistrust your Judgment: Pray hear what *Beza* says on this place, *Dominus Syriacè loquens nullà usus est agnominatione, sed utrobique dixit, Cepha, quemadmodum & vernaculum nomen Pierre, tam de proprio quam de appellativo dicitur.* And herein the Original and Oriental Languages agree, as I find it in *Cornelius a Lapide* on this place. Thou art *Alfachra*, and on this *Alfachra* says the Arabian. Thou art *Bim*, and on this *Bim* says the Armenian. Thou art *Kepha*, and on this *Kepha* says the Hebrew. Thou art *Kipha*, and on this *Kipha* says the Syriack.

In the next place you would fain make some distinction betwixt πέτρος & πέτρα, but herein you run counter to the Sentiments of your own Writers. *Dr. Hammond*

mond in his Notes on this place says, *The word πέτρος in the Masculine is exactly all one with πέτρα in the Feminine, it being in the Syriack, thou art Kipha, and on this Kipha, &c.* Likewise Beza in his Notes on St Matthew, *In Græco Sermone πέτρος & πέτρα non re sed terminatione tantum differunt.* Now that Cephaz and Petrus signifie *Petra* take St. Hierom's Authority for it in his Notes on the Epistle to the Galatians, *In Evangelio, & in aliis Pauli Epistolis, & in hac quoque ipsâ, modo Cephaz, modo Petrus scribitur, non quod aliud significat Petrus aliud Cephaz, sed quam nos Latine & Græcè Petram vocamus, hanc Hebræi & Syri propter linguæ inter se viciniam Cephaz nuncupant.* Now as to the word πέτρος, it do's not at all differ from πέτρα, but being apply'd to a Man, it had a Masculine termination, that it might gratify the Ear with a more pleasing *Euphony*. Hence by the Fathers πέτρος & πέτρα are promiscuously apply'd to *Peter*. Chrysost. in his 9th. Hom. de Pœnit. πέτρον ὅταν εἰπω τὴν πέτραν λέγω: And again, πέτρος εἰπὼν, &c. καὶ ἀκούσας ὅτι πέτρα εἶ; Nazianz. Orat. 26. speaking of *Peter*, ὁ μὲν πέτρα καλεῖται. Epiphanius in Ancorate, πρῶτον τῶν ἀποστόλων τὴν πέτραν. Thus St. Ambrose in his Hymn speaking of him, *Hoc ipsâ Petrâ Ecclesiæ canente, &c.* And Tertullian, *Latuit aliquid Petrum Ecclesiæ ædificandæ Petram dictam.*

As for the demonstrative Pronoun *hanc*, I affirm'd, that it must be referr'd to the next Antecedent, which was *Peter*; this will appear undeniably true, if you consult the Original, either as our Savior spake those words in the Syriack, or as St. Matthew wrote them in the Hebrew, in both which Languages the same word serves for *Person* and *Thing*: So the word *hanc* cannot with any colour of reason be referr'd either to Christ, or to *Peter's* Confession, because Christ had not spoke of either of them before, but only of him as he was the Son of *Jona*.

Next

Next you desire to know, *what Inconvenience would arise from expounding this Rock to be Christ.* To this I answer, that tho' I grant Christ to be called a *Rock*, yet it is very irrational to Interpret the word *Rock* of Christ, wheresoever you find it express'd in Scripture, our Savior being not really a *Rock*, but only call'd so by a Metaphorical Location. This is observ'd by *St. Austin*, *Per similitudines Christus multa est, quæ per proprietatem non est: per similitudinem & Petra est Christus, & Ostium, & Lapis Angularis, & Pastor, & Agnus, & Leo.* And in the same place, *Non est Petra, quia durus & sine sensu non est: Nec Ostium quia faber eum non fecit; nec Lapis Angularis, quia non est a structore compositus; Nec Pastor, quia custos non est ovium quadrupedum; nec Leo est, quia fera non est; nec Agnus, quia pecus non est, &c.* 47th. *Tract. Johan.* Here you see that Christ has many other Names besides *Petra*, but I shall here apply my self only to that, *Bibebant de spirituali Petra, Petra autem erat Christus;* that is, as *Hugo Grotius* observes, *Christum præfigurabat,* as in *Genes. 41. Septem boves, septem spicæ, sunt septem anni.* Here Christ is called a *Rock*, not as if the word *Rock* were in all Respects and Considerations applicable to him, for then he would be barren, unfruitful, deaf, cruel, without bowels of compassion, &c. but in consideration of those Chrystal Pellucid Streams of Water that issued out of the Womb of the *Rock*, that being a Typical Adumbration of him. Hence he invites those that thirst to come to him and drink, in *John 7.* And in *Apocal. 22. He that thirsteth, let him come and take of the Waters of Life freely:* In this Sense our Savior is here by the Apostle stil'd a *Rock*. Now in *Isaias 51.* I find *Abraham* likewise to be called a *Rock*, but in a different acceptation, for as *Hugo Grotius* observes, *Voces per translationem*

nem usurpatæ, aliis aliter aptantur. The Jews being there said to be hewn out of his Entrails, as Stones are cut out of a *Lapidicina*, or Quarry: But in this place *Peter* is called a *Rock*, in reflection on the Relation which a Rock has with the Foundation of a Building: So he here is the only *Rock* our Savior speaks of, on whom he design'd to rear his Church, Christ being in this place not so properly call'd its *Rock* as its *Architect*, not its *Foundation* as *Founder*; as the word *Ædificabo* intimates. This was excellently well observ'd by *Hugo Grotius*, *Paulus se Architectum vocat, quod officium Christus hic sibi vendicat.* Besides, 'tis most apparent by the foregoing and following words, which are directed only to him, that Christ is he, who here promises to build; and *Peter* is the Person on whom he engag'd himself by Promise to build on; and this you must assent to, unless you will assign the words such an understanding as contradict the words immediately precedent, and subsequent, from which only the true genuine Sense is to be extracted. The precedent words are, *Tu es Petrus*, and the subsequent are, *tibi dabo*, &c. both which imply *Peters* Person, as the Pronouns *tu* and *tibi* evidently evince the intermedial words; *super hanc Petram* must likewise relate to *Peter*. And you may observe, that Christ did not say, that he would build his Church on a Rock, but determinately, *on this Rock*, deistically designing *Peter*, *vel digito, vel notâ*; thus *hanc* cannot be referr'd to *Christum Petram*, but to *Petrum Petram* there being no other Rock mention'd here, but he; Christ being describ'd here, not by the name of *Petra*, but as *Filius Dei vivi*; he then in relation to the Rock, is the *Builder*; in reference to the Keys, is the *Donor*: This appears more evident by the Conjunction Copulative (*et*) *Et ego dico tibi*, &c. which

which connects and knits together the foregoing Speech of our Savior to him, otherwise it should have been (*sed*) not *et*. Besides, pray tell me, how were these words (*Et ego dico tibi*) spoken to him, but by way of explaining the meaning of his new Name; for he had a promise of this Name before, as appears by the First of St. John, *Tu vocaberis Cephas*; and to what purpose was the exact description of his Person (which Salmeron says, was so precise, *Ut nec pluribus, nec evidentioribus circumstantiis hæredes a Tabellionibus publicis denominantur, describuntur quam Petrus hic*) whose Son he was, and what his Name was, if nothing design'd his Person? And where is the reward of his Confession, which the Fathers unanimously acknowledge he deserv'd, and obtain'd, if the Church were not built on him? Having thus at large discours'd about this Text, I shall here subjoin the true Native meaning of our Savior, which in short, is this, *Tu es Petrus, & super te quasi rupem firmam me consistentem ædificabo Ecclesiam meam*: The words are really plain, the Sense of them seems obvious, but to see how by Interested, and Heretical Pens they be contorted, is portentuous.

Your last Argument is, *That if the Church were built on Peter's Person, it must have expir'd when he gave up the Ghost*. To this I answer, That by my saying the Church is built on him, and on his Successors, I mean, him and them to be Supreme Heads of the Church. So I shall answer this Objection by way of Question. Pray did the Jewish Church expire upon the Death of Aron? Did not he survive in the succeeding High-Priests? even just thus *Peter* dies not: But lives in his Successors; as you may find it in *Epist.*

Præamb. Conc. Calch. Ἐπειδὴ ὁ μακάριος Πέτρος ὢς ἐν τῇ
 ἰδία καθέδρᾳ καὶ ζῇ καὶ προεδρεύει; *Considering the B. Peter*
who lives and presides in his own See. And accordingly
Conc. Ephes. Πέτρος ἐν τοῖς ἀντὶ διαδόχοις καὶ ζῇ καὶ δια-
 ζει; *Peter, who lives, judges and defines in his Succes-*
cessors : Thus 'tis likewise good in Law, Rex non mo-
ritur.

The End of the Second Part.


T H E

T H E

T H I R D P A R T.

C H A P. I.

Of the Keys. That they denote Supreme Power. Whether Sobna were High-Priest? Of the High-Priests and Kings of the Jews. Whether the Jewish Kings were Supreme in Church Affairs? The difference betwixt the Jewish and Christian Priesthood.

Y ensuing Task will be to treat of the Keys, which I design here to do with as much brevity as the avoidance of obscurity will permit. I prov'd in my Papers to you, that they, by a general acceptance, were Symbols and Ensigns of Dominion: And moreover, that by a Scriptural Metaphor in *Isaias* 22. they denoted Supreme, Ecclesiastick Jurisdiction. To my first Proof you are as silent as a Turkish Mute: My second you oppugn. But before I write any thing in its defence, I must tell you, That whether or no our Savior did allude to those words

in

in *Isaias*, 'tis easie enough to make out, that he, by promising them to *Peter* did destine him to the Supreme Spiritual Power without the assistance of an allusion to this Passage: Yet 'tis highly probable, Christ did allude to them, and whosoever doth sedately poise these words *Dabo Clavem domus David*, & *dabo tibi Claves*; will find such a strict adjacency and alliance betwixt them, as with good reason he may imagin our Savior did allude to them. But to choak up the very Springs of this Cavil, I shall now prove the Keys even in the Sense of the *New Testament* to decypher absolute Dominion: and accordingly you will find *St. Chrysostom* in his 55th *Homil.* on *St. Matthew*, to affirm, that our Savior, by virtue of his Promise of the donation of the Keys, did not only give *St. Peter* Power over the whole World, but to rise a Key higher, even over things in Heaven. The Keys likewise in *Apocalips* 1. vers. 10. signifie Supreme Power, where our Savior says of himself, *Habeo Claves mortis & inferni*; By which Phrase absolute dominion over Death and Hell is indigitated; and *St. Chrysost.* affirms as much, διὰ τὸ τῷ Ἀδᾶ κλειδὸς ἡ ἐξουσία τῷ ζωῆς καὶ τῷ θανάτῳ τῷ χειρῶν προσκειματῶνται; by the Key of Hell is signified, that Christ has power over Life and Death: In his Comments on *Apoc. Cap. 8.* and in the same place he says, κλῆις ἐξουσίας σύμβολον, The Keys are ensigns of Power: And thus *Oecomenius* in his Comment on these words, *Qui habet Clavem David*, says, κλειδὸν τιμὴ ἐξουσίαν καλεῖ, ὁ γὰρ ἔχων ἐξουσίαν, τὸ κλειδοῦ καὶ ἀνοίγει, τὸ οἶκον πεπνευμένον: καὶ τὸ το σφραγισμένον ἐν ἐὺ εὐαγγελίοις δεῖ μαθεῖν, ἀφ' ὧν προτὶ τὸ Πέτρον φησὶν ὁ Χριστός, καὶ δώσω σοι τὰς κλῆις τῆς βασιλείας τοῦ θεοῦ; He calls Power by the name of a Key, for he that has Power of shutting and opening, is entrusted with the House; and this you may more clearly learn in the Gospel, by those words which Christ spake to Peter, Et dabo tibi Claves, &c. And a little

after he says, ἡ κλεις τῶ ἐξουαν ἀντισημ, *The Keys import Power*; and in this Sense 'tis twice more us'd in that Book, as in *Cap. 9. v. 1. Data est ei Clavis Putei & Abyssi*; and *Cap. 20. v. 1. Videt Johannes Angelum habentem Clavem Abyssi*: And accordingly it was antiently us'd in *Orphicis*,

Ὅσοι νεφέλων ἐρεθραν κληίδας ἔχουσι.

Thus you may see I need not be benolden to that Passage in *Isaias* to prove *Peters Power* granted him by the gift of the Keys; but because I mention'd it as an Argument, I shall say a little in its defence, and make some Reply to your Objections. First, you say, *That it cannot be prov'd, that Sobna or Eliakim were of the Priests Order*: To this I answer, that you cannot disprove but that they were. This I am sure of, that I have better Authority which avouches they were, than you have, that they were not. As for your Pretensions to the Hebrew Tongue, should I grant them just, and permit you to pass Muster for a *Rabbi*; yet it do's not at all follow, that I should be so conceited of you as to equalize you to *St. Hierom*, whose knowledge in that Language was so great, as all ought to veil to him. So I judge it my safest way not to exorbitate from his Translation impress'd by the stamp of the Catholick Church. But to keep to the Point, the Hebrew word *Sochen* (which is no novelty in that Language) is liable to different meanings. But I find *St. Hierom* to translate *Ingretere ad Sochen* thus, *Ingretere ad eum, qui habitat in Tabernaculo ad Sobnam Præpositum Templi*, The *Septuag.* says thus, πορεύς εἰς τὸ πασφῶρον; which was a place in which the Priests did abide whilst they serv'd in the Temple: thence they were called *Pastophori*. *Pastus* signifying either the Sacerdotal Pall or Lodging. And thus *St. Cyril.* on Book 2. Comments on *Isaias*, upon the word πασφῶρον, says, ἡρεῖτο εἰς τὸ ναὸν, *This place is in the Temple*. Hence this

Sobna.

Sobna is called *Præpositus Templi*, ; and the Prophet detters him from the excision of his Sepulcher, because God would transplant the Priesthood. Thus v. 18. 'tis said, *Coronans te coronabit*, &c. which *Corn. a Lapide* observes, is rendred in the Chaldee, *Auferet a te Tiaram*. The *Septuag.* says, *Auferet stolam & coronam tuam gloriosam*, by which is meant, *Corona & Tiara Pontificalis*: And accordingly I find St. Cyril. to call the *Stola* ἱερατικῆς, *Holy, Sacred*: And in his Second Book of his Comments on *Isaias*, speaking of *Eliakim*, "ὅτι δὲ χαρίζεται ἡ ἱεροσύνης τιμὴ δόξαν αὐτῷ καθίστασιν ἐναργὲς εἰφανώσεν αὐτὸν ὑπισχύοντι καὶ λέγων ὅτι σὺ μὲν αὐτῷ δάσω καὶ τὴν οἰκονομίαν καὶ τὸ κράτος: τὸτο ἔστι τὸ δύνεσθαι κρατεῖν τῷ ὑποχείρῳ λαῷ. *That the Sacerdotal Honor was conferr'd on him, is manifest, by his promising to Crown him, and saying, I will give you the Stola, Oeconomy, and Power, to be able to rule the People subject to you.* Now, as for *Sobna*, his being called ταμίας, I find St. Cyril to solve that Objection in his Second Book of Comments on *Isaias*, ἐπεὶ αὐτὸς ἐπὶ καὶ σομῶ τῆς ταμίας λαχόντι καὶ ἡ ἱεροσύνης κατακλεμμένης δὲ ; *He inveighs against Sobna the ταμίας, who had got the High-Priesthood, but abus'd it.* Your other Argument to cut him off from being High-Priest, is, because he is called *Præfectus Domus*, scilicet *Regiæ*, as you add, by which you would have him to be only οἰκονόμος, or *Steward of the Kings House*; but you must understand, that the Temple was called *Antonomasticè Domus*; and accordingly, our Savior, when he drove the Buyers and Sellers out of the Temple, told them, that his House was call'd *Domus precatationis*, &c. Now if *Josephus* makes no mention of them, as you affirm, that at best is but a Negative, and so inconcludent: I find he is silent of several things which the Scripture makes mention of; he takes no notice of Gods punishing the *Israelites* for their murdering

muring whilst the Flesh of the Quails stuck betwixt their Teeth. I hope I may have the liberty to believe it, tho' he be found mute herein ; but if his Authority be so swaying with you, I shall hope you will not disbelieve *Absoloms Hair to have weigh'd two hundred Sicles, and that it could scarcely be powl'd in Eight days time.* Then you say, that the High-Priests of the Jews were Types of Christ, not of Peter. That they were Types of Christ in some Sense cannot be deny'd ; so was *Salomon* for his peaceable Reign, Christ being styl'd *Princeps pacis* ; so was *Isaac*, carrying the Wood to burn the Sacrifice, as Christ did the Wood of the Cross ; and *Jonas* for abiding Three Days and Nights in the Whales Belly, as Christ was in the Sepulcher ; and *Joseph* sold by his Brothers, as he was by *Judas*. And many more Types might be mention'd, but this is not worth the insisting on, and it may easily be prov'd, that the Jewish High-Priests were Typical of the Christian, if the Point were material ; I am sure *St. Cyprian* in his Epistles Expounds those things which are said concerning the one, of the other.

The next thing you affirm is, *That by the Keys in that place, is not meant any Supreme Authority, either in Church or State, such as the Romanist's claim for Peter and his Successors, for Sobna and Eliakim, if Priests were subject to King Hezechias, and the Kings in those Days, and many Ages after, were Supreme in all Causes, both Ecclesiastical and Civil.*

To this I answer, that 'tis not necessary to my purpose, to go about to prove what is meant by the Keys mention'd by *Isaias*, *St. Peters* Authority being not grounded upon that, but on the words in *St. Matthew, Et dabo tibi Claves.*

As for the other part of your Assertion, *That the Jewish High-Priests were subject to the Jewish Kings,* (whom you affirm to be Supreme in all Causes, both Ecclesiastical and

T

Civil,

Civil, and to have govern'd Church Affairs, both *de facto* & *de jure*) I find my self oblig'd to make some Reply to it, as likewise, of Christian Princes (to whom from the *Jewish* you descend): But I would more willingly have declin'd treating of this Point, knowing how nice and dangerous it is to handle it; and that now I walk *per ignes suppositos cineri doloso*: But because you have so fairly thrown it in my way, and being treating of the Keys, it will seem fit to clear their Authority, I cannot well avoid taking some notice of it, which I shall here do, making a short halt in taking up this *Atalanta's Apple*, which you seem to have drop'd to impede my course. It may appear strange that I, who am of the Laity, should write in favor of the Clergy; and that you, who are a Divine should endeavour to establish Laicocephalism, and depress the Clergy, robbing it of its just Rights, and thereby becoming false to your own Coat: But if this be well inspected, there is much to be said in your Vindication; for you (knowing that your New Religion was begun, and hitherto maintain'd by the Secular Power) cannot but in gratitude and policy give it the preference; however, you may perhaps in this present conjuncture, be willing to recal part of what you have so prodigally granted.

The first you mention to have govern'd Church Affairs, both *de facto* & *de jure*, is *Moses*; and it is granted you, that he did so; but then you are to look on him as a mixt Person, in whom both the Sacerdotal and Regal Power were combin'd: So what he did herein, was not purely by virtue of his Kingly, but Priestly Power. This is clear out of *St. Austin's* Testimony, in his Questions on *Leviticus*, *Lib. 3. Quest. 23. Si Moyses Sacerdos non fuit, quomodo per illum omnia gerebantur? si fuit, quomodo summum Sacerdotium ab ejus fratre incipit?* which he thus solves. *Ambo erant summi Sacerdotes, Aaron propter vestem Pontificalem,*

tificalem, Moses propter excellentius ministerium. Thus likewise *Philo* in his *Life of Moses* gives this account of him in his Third Book, τοῖς τοῦ μὲν οἰβίου, τοιαύτη δὲ καὶ ἡ τελευταία τῆ βασιλείας, καὶ νομοθετίας, καὶ ἀρχιερείας, καὶ προφητείας μουσικής; Such was the Life and Death of *Moses*, who was both King, Legislator, High-Priest, and Prophet. And accordingly *Greg. Nazianzen* in his Sixth Oration calls him, Ἀρχὼν ἀρχόντων, & ἱερεὺς ἱερέων, Prince of Princes, and Priest of Priests. Now the Secular and Ecclesiastick Power which was united in the Person of *Moses*, was afterwards parted betwixt *Eleazer* and *Joshua*, the one succeeding him in the Priestly, and the other in the Princely Power; as you may see in the 27th of *Numbers*, where God commands *Moses* to give *Joshua* part of his Glory; but in the same Chapt. you may see that he subjected *Joshua* to *Eleazer*, at whose word, both he and all the Children of *Israel* were to go in and out.

Your next Example is of *Salomon*, whom I grant to have remov'd *Abiathar* from the Pontificate, and to have subrogated *Sadock* in his place. But first you are to understand, that he was not depos'd for any matter of Faith, or concerning Religion; but for Treason and Rebellion: For conspiring with *Adonia* (whom he had Anointed King) against *Salomon*. Next you are to observe, that *Salomon* exauktorated him not as King, but as Prophet, to whom God had committed some things after an extraordinary manner. So what he acted herein, was not by his own Royal Power, but by Authority and Commission from God, by Divine Inspiration, as the Text evidences, *Ut impleretur Sermo Dei quem locutus est super domo Eli in Silo*. This Action therefore of his, do's not at all prove him to be superior to the High-Priest: But only that God was pleas'd to make use of him as an Executer for the performance of a Sentence which he had formerly denounc'd:

And this will be easily understood if recourse be made to History. *Aaron* had two Sons, *Eleazar* and *Ithamar*: *Eleazar* as eldest succeeded him in the Priesthood, his Son *Phinees* succeeded him, and his Posterity down to *Heli* continued in that Holy Function. At which time the Posterity of *Phinees* incuriously administering the Priesthood, God was pleas'd to punish their neglect, by translating it from the Family of *Eleazar* to that of *Ithamar*, to wit, to *Heli*; in which Family it continued about 120 Years, to *Salomons* days, who depos'd *Abiathar* the—*Abnepos* of *Heli*, for conspiring with his Corrivall *Adonias*, substituting *Sadock* in his place. Now as the Pontificate was remov'd by God's order from the Family of the eldest Brother to that of the younger House, so was it likewise transplanted from thence into the right Line, by the Authority of the same God, who was pleas'd in several things to order and direct those Kings of *Israel*, governing as it were by them. This made *Josephus* to affirm in his Second Book against *Appio*, That God did not so much institute in *Israel* a Monarchy as a *Theocracy* or *Deiarchy*: But now if this Action of *Salomon's* deposing *Adonias*, be construed in favor of the Prince, as if he thereby were Superior to the High-Priest, The Clergy has as strong an Argument for their Superiority, in *Samuel's* declaring King *Saul* dethron'd; but I look on both these Examples as extraordinary, and consequently not Presidential.

The next Example is *David*, but he being likewise King and Prophet, what can be alledg'd concerning him, is answered in what is said of *Salomon*; it is moreover mention'd of him, that what he did in Church Matters was, *Juxta omnia quæ scripta sunt in Lege Domini*.

As for the Example of *Ezechias*, tho' it be granted he constituted Levites in the House of God; yet in the Second Book *Paralip. Cap. 29.* you may perceive, that
what

what he did herein was, *Secundum dispositionem David & Gad videntis, & Nathan Prophetæ. Siquidem Domini præceptum fuit per manum Prophetarum ejus.* And herein you will likewise find, that he was much ruled by *Isaias*, as in *Eccles. 48. 25. Fecit Ezechias quod placuit Deo, & fortiter ivit in via David Patris sui, quam mandavit illi Isaias.* Thus you may perceive, that the Examples of these Kings are not at all apposit to your Point, they not proving, that Princes by their sole Royal Power may intermeddle in Church Affairs, or reform Religion in its Substance; enacting things by their own Authority, contrary to the Assent of Gods High-Priest and Prophets. Some Kings by extraordinary Command, as Kings and Prophets did concern themselves in Church Affairs; Others not without consent and assistance of the Priests, did very laudably use their utmost power to destroy Idolatry, and restore Discipline; but which of them disown'd the Authority of the High-Priest? abrogated his Power, and invested himself with it? Now that the Kings of *Israel* were not Supreme in Church Matters, seems evident by the word of God spoken to the High-Priest *Eliakim* in *Isaias 22.* where after he had promis'd to give him the Key of *David*, he explains to him the Power of it; *Et aperiet & non erit qui claudat, & claudet, & non erit qui aperiat;* by which he plainly makes him Supreme in Church Affairs, no Person whatsoever being able to exclude whom he opened to; Or to introduce whom he shut out. And to Sinew this Argument with a stronger Nerve, you will find that *Jehosophat*, who was a Religious Prince; would not handle Church Affairs, knowing that they belong'd to the High-Priest, as in *Paralip. 2. 19. Ananias autem Sacerdos & Pontifex vester in his quæ ad Deum pertinent præsidebit.* And on the contrary, *Osias*, who presum'd to usurp the Sacerdotal Function, and offer

Incense

Incense to God, was by the *incensed* Deity struck with Leprosy. By what I have mention'd it will clearly appear, how irrational it is for you to produce the *Jewish* Kings as Examples to justify your former Kings exorbitant tampering in Church Affairs, there being no Parallel at all betwixt them; They acting therein as Kings and Prophets Authoriz'd by Gods extraordinary Commission, and in their Reformations joining with the High-Priest; whereas yours was in opposition to him, and warranted by nothing but Secular Might. But now alter all this, if you could clearly prove, that the *Jewish* Kings were superior to the High-Priest, and Supreme (*Quatenus* Kings) in Church Affairs; it would not follow, that that similitude should hold good amongst Christians; The Priesthood in the *Old Testament* being Imperfect, Carnal, Umbratick, and Prefigurative, of one that was Compleat, Sublime and Spiritual. Hence St. Chrysost. *Lib. de Sacerd.* comparing the Priests of the *Old Testament* with those of the *New*, ascribes to them the cure of the Leprosie of the Body; but to these, the Power to cleanse the filth and impurity of the Soul, *they bring Fire; but these the Holy Ghost.* And in his *Orat. 5. adver. Judæos*, speaking of the Pontificate of *Melchisedeck*, he says, εἰ γὰρ ὁ πῶτε τοῦτο καὶ ἡ ἱερατικὴ λαμπρότης ἦν πολλῶ μᾶλλον ἢ ἀλήθεια; *For if such a Type were more splendid than the Jewish, how much more glorious is the true one?*

Your last Reason for the *Jewish* Kings Supremacy in Church Affairs, is, *Because by Divine appointment they were, Custodes utriusque Tabulæ.* This Argument seems to me very insufficient for such a Proof: For tho' the Book of the Law was by Gods Command given to the King, it was not that he should expound the Sense of it upon any emergent Controversie; but it was given him to govern himself and his Subjects by it: That by the frequent

frequent reading of it, he might learn to fear God, and keep his Statutes; and that by his Laws and Temporal Sword, he should defend the true Religion therein contain'd: As for the Interpretation of the Law that belong'd to the High-Priest, according to the inviolable Decree in *Malachy 2. Labia Sacerdotis custodient scientiam, & Legem requirent ex ore ejus*: They were as *Josephus* affirms in his Second Book against *Appio*. ἀμφοτερομερών, *Judges of Controversies*: And in *Dent. 17*. Princes were by Gods institution to take the Copy of it from the High-Priest: And in the same Chapter, in doubtful Cases the *Jews* were oblig'd to recurr to him with severe injunctions to acquiesce in his determinations. Now whether the *Jewish* High-Priest were liable to Error as you assert, is not worth my present Discussion (no Catholick being bound to believe the Popes Infallibility, but in Conjunction with a Council;) But this is clear, the *Jews* were absolutely oblig'd to submit to his determinations under penalty of Death, he having written on his *Rationali DOCTRINA ET VERITAS*. By this you may imagin how dangerous it would have been for any one in those days to have affirm'd him Fallible, and upon that pretence to have opposed his Definitions. You see our Savior put no such fancies into their Heads, but paid much respect to *Moses's* Chair; and tho' he knew that those who sat in it, were bad Men, yet he says, *Quæcunque vobis dixerint, facite*: And *St. Paul* stiles the High-Priest (tho' a Persecutor of the Christians) *Princeps Populi*.

C H A P. II.

Concerning the Sacerdotal and Regal Head. Of Christian Emperors intermedling with Church Matters. The Fathers Opinion of it. Particular Emperors, who are falsly affirm'd by Protestants to Act as Heads of the Church. Of our English Kings. Of Henry VIII. Of this our present King James II.

YOur next Discourse is about Christian Princes, these you assert to be Heads of the Church; and your Reason for this Assertion is this, *That if a King be Head of his Kingdom, he is Head of the Church, because that is in his Kingdom.* This I must acknowledge to be a very strong Argument, to prove a Nero Head of the Church, because in its Infancy it was in his Dominions. But Card. Bellarmin will give you good information herein, and acquaint you how Christian Kings are Heads of the Kingdom, and how they may be Supreme, *Præsunt Reges Christiani hominibus, non ut Christiani, sed ut homines sunt: Reges non ut Christiani præsunt, sed ut homines politici, &c.* And again, *Reges habent primum locum inter Christianos, ut Christiani sunt homines; id est, Cives terrenæ Civitatis: Non ut sunt Cives Sanctorum, Domestici Dei, Ecclesiæ membra.* Hence you may see, that a King may be absolute in his Kingdom, and yet not be Head of the Church; those two Estates residing in two several Persons, as being of distinct and different Natures. The ones Dominion
extending

extending to *Mandan, Temporal, Corruptible things*; the *Body and Goods of Fortune*; the other reaching to *things Spiritual, Eternal, Celestial, to things appertaining to another World, and Salvation of the Soul*. And 'tis necessary to have two such distinct Governors: The *Civil Power* to maintain Peace, to protect and secure us in our *Temporals*: The *Ecclesiastick* to teach us the true *Worship of God*, to feed us with *Food* that perisheth not, to direct us in *Spirituals*, to the attainment of *Eternal Bliss*. These two Kingdoms consisting of things so widely distant one from the other, cannot be injurious or prejudicial to one another (or any way interfere but by way of abuse) but rather assistant to one another, being in themselves *Friendly and Amicable*. Hence *Samuel* having anointed *David* King, kissed him, the Kiss being a *Symbol of Peace and Amity*: This was a *Signature of the mutual Agreement, and Accord betwixt these two Governments*; they are both *Independent*, so as one might not usurp on the other, or hinder the other in the due *Execution of their Charge*. The *Prince* is absolute in *Administration of all Civil Matters*, in which all Persons in his *Dominions* are subject; and herein the *King* may be called *Homo a Deo secundus, & solo Deo minor*, as *Tertull.* has it, *ad Scapul*; or as *Chrysost.* says in *Hom. 2. Antioch*: βασιλεὺς ὅτι κορυφὴ κεφαλὴ τῶν ὅτων ἡ γῆς ἀνθρώπων ἀπέμεινεν: *the King is Chief and Head of all Men upon Earth*.

The *Priest* on the other side presides in *Church Government*, in *Spiritual Affairs*, in *Resolutions of Controversies in Faith*, in *Explications of Articles of Belief*, in *Interpretation of Scripture, &c.* Thus the *Prince* is *Caput Regale*, and the *Priest* is *Caput Sacerdotale*. They are both of *Divine Institution*: The *Kingly Power* communicated to *Princes from Heaven*, their *Charter* being deriv'd from *God*, by whom *Kings Reign*. The *Priestly*

Jurisdiction originated from Christ, subsisting in its own Nature without Subordination or dependency on the Temporal Power. Now to admit and submit to the Sacerdotal Power, as Supreme in things meerly and purely Spiritual, do's not at all dislustre the Regal Sway, nor de-fringe the least Particle from his Sovereign Jurisdiction, the former properly insinuating it self to the secret Closets of Spiritual Recesses, where the Scepter of the Temporal Prince has no Dominion.

Having premis'd thus much concerning the Kingly and Priestly Power, I shall make a short Reply unto you about Christian Princes, whom you affirm to have govern'd Church Affairs, both *de facto* & *de jure*. Now that some of them did intermeddle with Church Affairs, is not deny'd, several of them being *Arians*; but that they did it *de jure*, will not be yielded you, neither could I ever learn how they should come by this Right; for 'tis evident, that Christ committed the Care and Government of the Church and Church Affairs to his Apostles. Now if you can produce his Commission for the transferring this Power from their Successors into the Hands of Secular Princes, I shall herein be satisfied. This I am sure of, that it continued in their Hands above 300 Years, *Constantine* being the first Christian King; and 'tis evident enough, that he never attempted to rob them of it, and assume it to himself; and the other good Emperours would not intermeddle with Church-Affairs, but by assent of the Church, and to assist it: Some other Emperors that were busie herein, ruin'd themselves thereby, and some repented of it, as *Constantius* by name, who upon his Death-bed declar'd this to be one of the three things that most disquieted him, which *Nazianz.* mentions to be these, τὸν τὸν ἵνα φόνον, τὸν ἀναγέννητον τὸν ἀποστόλες, καὶ τὸν καὶ νομιμῶς ἡ τῆς αἰσῆς; *The murder of his Relations; his proclaiming the*
Apostate

Apostate Julian Emperor, his Innovation in matters of Faith. But that which gives me greatest satisfaction herein, is, because I find the Fathers to check the Emperors when they put their Fingers into Church Matters, which had been very unproper, had they look'd on them as Heads of the Church. Thus *Athanasius, Ad solit. vit. agentes*, speaking of *Constantius* the Emperor's usurping Power in the Church, says, τις γδ βλέπων αὐτὸν ἐξέρχοντα τῆς νομιζομένων ἑπισκοπῶν καὶ προκαθιμένων τῆς ἐκκλησιαστικῶν κρείσσων ἢ τοιουτοῦτος ἔσται τῷ τῷ διὰ Δαυὶδ ἐρημικὸν βδελύγμα ἐρημώσεως; For who is he that seeing him ruling over the lawful Bishops, and presiding in Ecclesiastick Judgments will not consequently say, this is the abomination of desolation spoken of by the Prophet Daniel. And in the same Epistle he tells the Emperor wherein his Power properly consists, Σὺ βασιλείαν ὁ θεὸς ἐνέχευε σε: ἡμῶν τὰ τῆς ἐκκλησίας ἑπίστευσεν; God has committed the Kingdom to you; but he has intrusted the Affairs of the Church with us. And accordingly *St. Ambrose* tells the Emperor upon the like occasion, *Publicorum tibi mænium jus commissum, non sacrorum; ad Imperatorem Palatia pertinent, ad Sacerdotem Ecclesia:* In his Epist. 33. *ad Imperat.* and in his Epist. 32. he tells him, *In causâ fidei Episcopus solere de Imperatoribus, non Imperatores de Episcopis judicare.* This Power of the Clergy in Ecclesiasticks is acknowledg'd by *Ignatius ad Smyrn.* where he expressly says, μηδὲς χωρὶς ἑπισκόπου τι προκατέτω τῆς ἀντιθέλων εἰς τὴν ἐκκλησίαν, which Bishop *Usher* thus translates, *Nemo præter Episcopum aliquid agat eorum, quæ ad Ecclesiam pertinent;* the words may be translated either *præter Episcopum*, or *sine Episcopo*. This Priestly Power is acknowledged by the Fathers: Hence 'tis that *Nazianz.* in his *Orat.* 17. ascribes to them δυνάμει βασιλεία καὶ ἀρχή, *A Dominion, Tribunal and Principacy:* And in the same *Orat.* he affirms their Power nobler than

the Secular, where speaking of the Governour, he says, ἀρχομεν γὰρ δι' αὐτοὶ, παραθήσω δ' ὅτι καὶ μέζονα καὶ τελειότεραν ἀρχήν; For we our selves rule, I will add, that our Principacy is greater and more perfect: And accordingly he tells the Governor, ὁ τῷ Χριστῷ νόμος ὑποτάσσον ὑμᾶς τῇ ἐμῇ δυναστείᾳ; καὶ τῷ βήματι; That the Law of Christ had subjected him to his Dominion and Tribunal. St. Chrysost. seems to be of the same Opinion, Hom. 5. de verbis Isaia; *Vidi Dominum*: προσέειπεν γὰρ καὶ αὐτῷ ὁ βασιλεὺς σιμωνίτης, καὶ μέζων ὅστιν ἀρχή, The Priesthood is a more venerable and greater Principacy than a Temporal Kingdom; affirming, that God subjected the Kings Head to the High-Priests Hands, instructing us, ὅτι ἔτετο ὁ ἐκείνος μέζων ὁ ἀρχων, That he was the greatest Prince of the two. And accordingly Cyril in his 17th Catech. says, μέχρι σήμερον ἐλέπομεν ἀρχοντας κοσμικοὺς ὑπὸ τοῦ ἐκκλησιαστικῶν ἀγομένους; To this very day we see Earthly Princes govern'd by Ecclesiasticks. I have not quoted any of these Authorities with an intent to decide which of these two Powers be the greatest, but to prove, that the Fathers did acknowledge them both as distinct, and as I have declar'd both of them Absolute and Independent in their kind; so I shall conclude this Point with the saying of *Ignatius* to that purpose, οὐδεὶς ἐν τῇ ἐκκλησίᾳ ἐπιστάτω τι μέζον, ἔτε βασιλέως τις ἀδελφότητος ἐν ἀρχῇ. You are now pleas'd to descend to particulars, mentioning the Christian Emperors by name, who *de facto* & *jure* govern'd the Church. The first you pick out is *Constantine*, whom you have most falsly traduc'd, by making him a Head or Governor of the Church, as assuming to himself Ecclesiastick Supremacy: A Crime he both abhorr'd, and was wholly untainted with. 'Tis well known, he was a great Honourer of *Sylvester* Pope in his days, looking on him as *Peters* Successor, Supreme Head of the Church, and he

was.

was besides a great enricher, no Sacrilegious Robber of it. He attempted not to alter any of its Articles, but embrac'd its Doctrin, and ratified its Conciliary Definitions, as *Arhanasius* affirms, *ὅπως ἐκείνους, strengthening them by his Imperial Law.* And he was so far from acting as Head of the Church, as he dar'd not to judge a Bishop, as *Augustin* affirms in his 166 Epist. *Sed quia Constantinus non est ausus de causa Episcopi judicare, eam discutiendam atque finiendam Episcopis delegavit:* And *Ruffin.* likewise, *Lib. 10. Hist. Cap. 2.* mentions this Answer of his to the Bishops, *Deus vos constituit Sacerdotes, & potestatem vobis dedit de nobis quoque judicandi, & ideo nos a vobis recte judicamus.* As for the Objection of *Cæcilianus*, I find it fully solved by *Card. Perron* in his Third Book to *King James Cap. 4.* Besides, whoever considers his behavior in the Council will not think he acted as Head of the Church. For, first, he would not sit down till he had desired permission of the Bishops, which *Theodoret* expresses thus, *ἐπιτρέψαι τῷ τοῖς ἐπισκόποις αὐτοῦ, having ask'd leave of the Bishops to grant it: Eusebius* thus, *ἡ πρεσβυτέρων ἢ τοῖς ἐπισκόποις ἐπιτρέψαι ἐκδοῦναι,* which *Valesius* thus translates, *Nec prius sedere sustinuit quam Episcopi id nutu significassent.* *Theodoret* after he had mention'd the Speech he made, adds this, *Hæc & familia tanquam filius, & amator pacis Sacerdotibus veluti Patribus offerebat.* Here he acted as a Son of the Church, not as a Head, neither did he any thing in the Council by way of defining, but by assenting to its Dicisions, being present there, rather *πρὸς ἐννομιαν, for Decency and Order* than for any thing else.

As for the Emperors *Justinian*, *Theodosius* and *Charlemain*, whom you likewise particularize upon the same account as you did *Constantine*, I must acknowledge, that they did make Laws concerning the Affairs of the Church, but
none.

none of them made any in opposition to it, or the Definitions thereof, but rather agreeable to them, reducing the Churches Faith and Canons for Discipline into Imperial Laws, to the intent they might be more obey'd by their Subjects. This is no more than what was practis'd by *Jovinian*, who in those great differences of Opinions which were in his days, desir'd of the Orthodox Bishops a Platform of the True Faith, which *Athanasius* gave him, *δύρον ὄντως ἑαυτὸν*, as *Nazianz.* calls it, *A Royal Gift indeed*, which he confirm'd by his Imperial Power. But to return to the above mention'd Emperors, and to see how their Examples will jump with your Case. First, They made Laws, that the Catholick Religion should be observ'd in all their Dominions: You make Laws for its subversion, altering its Articles, and foisting in their room *new Negatives* in opposition to them. They made Laws in defence of the Pope, acknowledging him the Prince and Head of Gods Holy Priests: You make Laws in defiance of him, pulling of him down as a Spiritual Usurper. They made Laws which were according to his Approbation, the Rules and Definitions of the Church, backing the Spiritual with the Temporal Sword: You make Laws in affront to him, and against the Decrees of the Church. Thus you see their proceedings herein have no affinity with *Henry the Eighth's* Headship, nor with *Edward the Sixth's* Reformation of the Ecclesiastick Laws, nor with *Queen Eliz.* New Articles and Canons. But that you may more be convinc'd herein, I shall give you a few Patterns of these Emperors Decrees, which at your leisure you may confront with those of your party, and see how they quadrate; *θεσπίζομεν καὶ τῆς αὐτῶν ὁρᾶς τὸ ἀνώτατον τὸ πρεσβυτέρως ρωμῆς Πάπαν πρῶτον μὲν καὶ τῶν ἀρχιερέων.* *Justinian, Novel. 131.* We enact, that according to their own Sanctions, the most Holy Pope of Old Rome be the Prince
of

of *High-Priests*: And in his Decrees about *Justiniana*, he acknowledges therein to have followed the Definitions of Pope *Vigilius*, κατὰ τὰ ὁριζήματα δὲ τοῦ ἁγίου Πάππια Βιγίλιου; and in *Justin. cod. Lib. 7.* he says thus, Οὐτε γὰρ ἀνεχόμεθα τι τῶν εἰς ἐκκλησιαστικὴν ὁρδὴν καὶ ἀνάκειται, μηδὲ τῇ αὐτῇ ἀναφύεσθαι μαχερότατι ὡς κεφαλῇ ἐσσι πάντων τῶν ὁμοτάτων τῷ θεῷ ιερέων; *Neither will we suffer any thing which belongs to the State of the Church, nor to be referr'd to your Holiness, as being the Head of all the Holy Priests of God.*

As for *Theodosius*, I find in *Sozom. L. 7. C. 4.* that he put out an Edict, Commanding that Religion which Pope *Damasus* had preserv'd, as deliver'd to him by *St. Peter*, should be observ'd, enjoining all his Subjects to embrace it. I can find no Edict of his for reforming and altering it: This he enjoyn'd those under him to be of, under penalty of being reputed Hereticks; and Infamous, and deserving of Punishment. Thus much Power in Church-Affairs is still granted every King; and to speak the Truth, 'tis their Duty to defend the Church by their Temporal Power against Heresie and Schism: By such Actions as these they purchase to themselves the glorious Title of *Nursing Fathers* and *Propugnators*, not by usurping Authority over the Church, depluming its Head of that Power which Christ invested him with, and appropriating it to themselves, changing Articles of Belief establish'd by General Councils, and Antient Traditionary Truths, handed down from Father to Son; these are Actions unpresidented by any well instructed Christian Emperor, who I find to be very cautious touching Church-Affairs, as you may perceive by the Answer of the Emperor *Valentinian* to the Bishop of *Heraclea*, *Sozom. Lib. 6. C. 7.* ἐμὲ μετὰ λαῶν τεταγμένον & θεῶν τοιαῦτα πολυπερχόμεναι; *It is not lawful for me, who am one of the Laity to concern my self about such things.*

After

After this vagrancy of your Roving Fancy you begin to think of home, and being return'd into your own Country, you affirm of our English Kings, that Church Affairs were both *de facto* & *jure*, govern'd by them. This if you shall ever be able to prove out of good Authors, you will certainly deserve the *Palm* for an admirable Historian.

I have already prov'd, that Church-Matters do belong to the Spiritual not to the Temporal Power; and that these two Governments are distinct; and for this I have the Authority of St. Chrysost. who in his *Hom. 4. de verbis Isaia in Vidi Dominum*, says, Ἄλλοι ὄροι βασιλείας, καὶ ἄλλοι ὄροι ιεροσύνης ἀλλ' αὐτὴ μείζων ἐκείνης; *There be other limits of a Kingdom, and other limits of the Priesthood, but this is greater than that.* As for Matter of Fact, I will not deny but that some Princes before Henry the Eighth irritated, either by their Passion, or allur'd by a curiosity of intermeddling with what did not appertain to them, have intrench'd upon the Immunities of the Church, and asserting a pretended Right, have clashed with the Roman Bishop, and medled *de facto* with Church-Matters, but *quo jure* is the Question. You cannot prove a right of Power by proving an exercise of Power, unless it be allow'd of for granted; That whatever a King do's is lawful. Their Quarrels with the Pope were chiefly about Investitures, and disposal of Bishopricks: They did not deny his Supremacy in Spirituals; or if they quarrell'd with any particular Pope, they did not attempt the abolishing of Papacy. A Pope may be to blame, and so may a King; but neither of these Institutions (as Sacred) ought to be abrogated for the faults of Men. But to bring the parrallel home to your Case: Did our Kings before Henry the Eighth make themselves absolute Heads of the Church immediately under Christ?

Did

Did they challenge as innate to their Crowns, Supreme Power in all Cases both Spiritual and Civil? Did they rob the Pope of his Power, and assume Papal Jurisdiction? Did they vendicate to themselves Authority in Church Affairs, ordering Laymen, Vicar Generals in Spiritualities, as *Cromwell* was, who sat in the Convocation-House amongst the Bishops, as Head over them? This would to them have appear'd as new and monstrous a sight as ever was brought out of *Africa*. Suppose they clash'd with the Church of *Rome*, did they ever part from her, and all other Christian Churches besides, as you did in your Reformation? making Laws to reverse Decrees of General Councils, changing Religion, and altering Articles of Belief? Did they pick Quarrels with the Church, and then Sacrilegiously seize on her Lands and Goods, Sacrificing to their fury as many Churchmen as would not comply with their Nefarious Oaths; Demolishing Religious Houses, violating Sacred Orders? Was any thing of this nature acted in the days of *Henry the Seventh*, or of those brave Princes before him? But I shall not proceed further on this Point, we having at present a King granted us by the indulgent benignity of Heaven, who well knows, how to distinguish betwixt the Rights of the Church, and his own Royal Right; betwixt what belongs to, God and what to *Cæsar*; what to the *Miser* and what to the *Crown*. A most Religious Prince tracing the sure Footsteps of his Great Ancestors; owning the Religion which his vast Kingdoms receiv'd at their forsaking Heathenism, and Conversion to Christianity. In a Right and proper Sense *Defender of the true Catholick Apostolick Faith*, for defending whereof, this Crown obtain'd that illustrious Title. For this Prince, *Pietate insignis & Armis*, no less Pious than Valiant, no less Just than Good; endued with all those Adorable Qualities, which render

him amongst Kings, the most Conspicuous, amongst Monarchs the most Renown'd; we ought to be highly grateful to the Supreme God, whose Lieutenant he is; hoping that under so Gracious and Merciful a Prince we may be protected from our cruel inveterate Enemies, and that now at length our Innocency may be a sufficient Shield to defend us from the false Oaths of Profligate, Perjur'd Villains, who have so long triumph'd over us, bathing their wicked Hands in guiltless Blood. And now having made mention of our Natural Liege Sovereign, I shall conclude this Point with a Prayer for him. according to the Platform of *Tertullian*, wishing his Majesty *Vitam prolixam: Imperium securum: Domum tutam: Exercitus fortes: Senatum fidelem: Populum probum: Orbem quietum:* And I hope you will join with me herein, not formally, as when you pray for him in your Church, marring your Prayer with some oblique Reflection; but *ex Pectore*, Heartily wishing him all those Benedictions which he may desire as *Homo*, and as *Cæsar*; Which God grant him. Moreover, I would desire you to leave off injuring your Prince, in railing against his Religion in your Sermons, falsely representing it to your cheated Auditory, impressing them with wrong Ideas of it, and thereby alienating the Affections of his Majesties Liege Subjects; which is a Crime of the greatest magnitude, and of most dangerous Consequences; yet this freedom is taken by several, who fancy they may wreak and evaporate that Passion (which they dare not on his Sacred Person) safely against his Religion; thus slyly discharging their rancour against a most incomparable Prince, to whom they can ascribe no other fault, but what really in it self is Glorious and deserving Acclamations, namely, *His returning to the bosom of the Catholick Church*; which Action of his being render'd more noble by the violent Oppositions and Contrasts of his Enemies.

Enemies (will maugre their spight) purchase to him surpassing Glory in this World, and Immortal Beatitude in that to come. He, who (like a Generous Eagle, sighting the Artillery of the Sky, darting through the midst of the storm, where the flashes are most astonishing, and the claps most loud) with an undaunted Spirit, triumphantly resisted and brake through the tumultuous Rage of popular fury, and stemm'd the torrent of its impetuous stream, contemning those many Crowns that did attend him, for his Conscience sake. He has not only now his Victorious Temples adorn'd by the Justice of Heaven with a Diadem more bright than that of his Predecessors (being thereby made *CONTEMPTÆ DOMINUS SPLENDIDIOR REI*;) But has an Innumerable quantity of Celestial Crowns, beset with Stars reserv'd for him in the rich Treasury of Heaven, as a suitable reward for his hazarding his Temporal ones for the sake of his *GOD AND RELIGION*. For Thee, GREAT PRINCE, *Praise* has no proper Encomium, nor *COM-MENDATION* a fit Panegyrick, nor this World an adequate Recompence, nor thy Kingdoms a suitable Sacrifice; but that of the Hearts of thy Subjects. Too happy would this Nation be, had it understanding enough to apprehend its own Good, having a Prince, who would not only protect them here on Earth, but serve as a Pilot to conduct them to Heaven.

C H A P. III.

Of the Keys. In what Sense St. Peter may be said to answer for the Rest. That what Christ reply'd, was directed immediately to Peter only. In what Sense 'twas extendible to the Rest. How the other Apostles may be said to share in the Keys. An Account of the Fathers who acknowledge St. Peter Paramount in the Keys. The Exposition of St. Matt. 18. v. 18. and of St. John 20. v. 21. How the Church receiv'd the Keys in St. Austin's Sense. ² Whether a Minister of the Protestant Church has the Power of the Keys? With Advice to him.

IT may now seem high time to finish my intermitted Discourse concerning the Keys, answering you likewise in that Point: But upon perusing your Papers, I find you write but little on this Subject, but only offer me a rude indigested Lump of Quotations, without any Method, which in lieu of becoming a Clue to conduct me, were a Skain of snarled Thred to perplex and involve me; which made me more curious in prying into the intricacies of this matter and of acquiring satisfaction herein, which I thought could not be obtain'd without reducing your Quotations into some form, and then by solving them. Your chief drift in them was, I perceive, First to prove that *Peter* answered for the rest of the Apostles; and thence to infer, that

that what was said by our Savior to him, was spoken to the Rest: By this Method you would evince the Rest to be equally concern'd with him in the donation of the Keys: This, in short, is the Web of your Design, which I shall here endeavour to unravel. This kind of Argu-
menting I find Dr. *Whitaker* to make use of long before you, *Petrus Discipulorum omnium nomine respondit, Tu es Christus, &c. Ergo omnium nomine audit, Tibi dabo Claves*; but the cunning of this reasoning will be easily detected, when it is examined upon what account he may be said to answer for the Rest. Dr. *Whitaker* says, it was because they had the same Faith, and he only spake for them; his words are these, *Non in sua tantum persona illam confessionem edidit Petrus; fuit enim communis illa fides atque confessio, Petri unius ore edita*: But this his Opinion can never be prov'd, the Revelation of the true Faith being made to him only, as I have already manifested. As for the Fathers who affirm, that *Peter* answered for the Rest, *Salmeron* says of them thus, *Relle intelligendi, Orthodoxè interpretandi*: And this is good Advice; for they in saying so, take the Twelve as a Society, and *Peter* as their chief; and in this Sense he may be said to speak for them: But then he did not speak as their *Præco*, but as their *Princeps*, he spake not their Sense, but what God the Father had reveal'd and suggest-
ed to him; he answered what they could not answer; but they, by their silence approving his Confession upon his first promulging it, are said to answer by his Mouth; tho' properly speaking *Petrus solus respondit, ceteri assentiuntur*: Now they being Members of that Community of which he was Supreme, the words may be said in an inferior Sense, to be spoken to the Rest, which were originally spoken to him. But now if they had the same Faith as he had, our Saviors rejoinder had seem'd more:

proper, thus, *Beati estis, quia Pater meus revelavit vobis: vos estis Petrus, &c.* But you see Christ addresses his Reply to *Peter* only, the words *Tu* and *Tibi* shutting out all partnership. And this is *St. Austin's* Opinion of it, *Serm. 9. In Festo Petri & Pauli*, where speaking of *Peter*, he says thus, *Solus inter Apostolos meruit audire; Amen dico tibi, quia tu es Petrus, &c.* And herein *Spalato* is very honest, *Certè verba Christi adeo sunt artata & vocalis individu-antibus ad unum Petrum directa, ut nefas sit ea a Petri personà divellere & directè ad alios dirigere; certissimum est Christum cum Petro directè & proxime loqui.* Now if Persons would be ingenuous, it is easily discern'd when Christ grants a thing peculiar to *Peter*, and when he grants a thing in common to them all; what he designs the other Apostles should equally share in with him, he evidently expresses in the Plural Number. *Hoc facite in mei commemorationem*, this related to the Sacrifice, and concern'd them all jointly as Priests: What appertain'd to Preaching and Baptizing was deliver'd in common to them all, *Euntes docete omnes Gentes, Baptizantes, &c.* And likewise what belongs to Remission of Sins, *Accipite Spiritum, Sanctum quorum peccata rimiseritis, remittuntur.* What he gives *Peter* apart and peculiar, is in like manner evidently manifested by Christ's speaking to him in the Singular Number, *Tu es Petrus: Dabo tibi Claves: Confirma Fratres: Pasce Oves meas.* As for your Quotation out of *St. Ambrose, Quod Petro dicitur, cæteris dicitur*, 'Tis granted to be true in one Sense, and I acknowledge, that the Fathers have Sayings to this effect; as *Origen, Dabo tibi Claves, cæteris quoque commune*, and others might be mention'd, which Catholick Writers do not deny, as you may see by *Salmeron, Vere dicunt Patres, verba illa dicta etiam aliis; non quod ad alios immediate dicta sint, sed quod ita Petro dicta sunt, ut non sibi soli*

soli dicta: They grant the other Apostles to partake herein, but not *eodem gradu*: Your Authors affirm, that they did equally share with *Peter*, and that he had nothing egregious and singular, as Dr. *Whitaker* affirms; *Nos non aliter quam ceteri, nullo modo concedimus accepisse, nihil proprium aut singulare tributum*: But I shall return to your Quotation out of St. *Ambrose*, granting it true derivatively, or in a subordinate inferior acceptation; this hinders not but that these words were primordially deliver'd to *Peter* alone, tho' in a proportionate Sense, they be extendible to the Rest, as Members of the Apostolick College, and compriz'd in him their Head. Now if (ἡ πορφύρεα πρὸς πορφύρεον ὑπομένετα) Purple must be judg'd of by Purple; I shall by confronting St. *Austin* with St. *Ambrose* authenticate this my Explication: St. *Austin* Quæst. 75. *Vet. & Novi Testam.* on *Ego rogavi pro te*, says thus, *Pro Petro rogabat, & pro Jacobo, & pro Johanne non rogabat; Ut ceteros taceam, manifestum est in Petro omnes contineri; rogans enim pro Petro, pro omnibus rogasse dignoscitur: Semper enim in Præposito populus aut corripitur, aut laudatur.* Here they be said to be included in *Peter* as their Governor. And in the same Book, *Salvator cum pro se & Petro dare jubet, pro omnibus exolvisse videtur; quia sicut in Salvatore erant omnes causæ magisterii, ita & post Salvatorem, in Petro omnes continentur, ipsum enim constituit caput eorum.* Here they are said to be contain'd in him, as in their Head. But if any one should have as nice and sagacious a Nose as *Erasmus*, and fancy that by the stile he can smell out this Book not to be St. *Augustin's*, I shall give you another Saying out of him to the same effect out of his 124th. Tract in *Johann.* *Cum enim Petro dicitur, sequere me, nec dicitur cæteris, qui simul aderant; profecto eum sicut Magistrum Discipuli sequebantur.* Here they are included in him as their

their *Master* : In this Sense it is not improper to say, that what Christ said to *Peter* was spoken to the Rest ; not but that the words were primarily and immediately directed to him, but because in an inferior Sense they are communicable to them all, as summ'd up in him. Now that the promise of the donation of the Keys was originally made to *Peter* solely, is clearly attested by the Authority of *Eulogius Alexandrinus*, Οὐτε πρὸς Ἰωάννην, ἔτε πρὸς ἕτερον τινὰ τῶν μαθητῶν ἔφη ὁ Σωτὴρ· τὸ δοῦναι σοὶ τὰς κλεῖς τῶν βασιλῶν, ἀλλὰ πρὸς τὸ Πέτρον ; *Our Savior said neither to John, nor to any other of his Disciples, I will give unto thee the Keys of Heaven, but to Peter only* ; and upon what account they were given him, *St. Chrysost.* in *Hom. 8. Fest. Pascal.* declares, τῆς ὀρθοδόξης πίστεως ἀμοιβὴν ἐκομίζετο τὰς κλεῖδας τῆς βασιλείας ; *He receiv'd the Keys as a recompence of his Orthodox Faith.* And *Photius* much to the same Sense, in his 35th Epist. διὰ δὲ μαθὼν τὰς πίστεως τῆς ὀρθῆς ὁμολογίας τὰς κλεῖς τῆς βασιλείας ἐνεχέσσε ; *He delivered into the Hands of Peter the Keys of the Kingdom of Heaven, as a reward of his true Confession.* Now as to the other Apostles having the Keys, I shall premise this in Honor to *St. Peter* ; First, That it cannot be prov'd out of the Scripture, that the Keys in expresse words, were given to any but to him ; and unless you can shew me some place in the *New Testament* where our Savior says to his Disciples, *Conjunctim, vobis dabo Claves* ; or to any of them *Particulatim, tibi dabo Claves*, he has the best Plea and Title to them. Now as for your Quotation out of *St. Matt. 18. v. 18.* and out of *St. John. 20. 21.* to prove that the other Apostles had them ; I answer, That it cannot clearly be inferr'd from either of those places, that they had them, the word *Keys* being not so much as mention'd there ; or if it should be granted that they had them by virtue of those places of Scripture, it do's not follow they

they had them in the same Sense and Amplitude that Peter had : And herein I submit to *Janſenius*, whose words are these; *Quamvis dici poteſt ſicut Patres frequenter dicunt, etiam omnibus Apoſtolis traditas Claves, loquendo de Clavibus; ut per eas communiter ſignificatur poteſtas remittendi retinendique peccata; ſicut, ibi nulla Clavium mentio, ita non eſt neceſſe dicere Claves Petro promiſſas, omnibus traditas ſecundum eum ſenſum, quo Petro hic promiſſæ; non Apoſtoli ibi, aut alibi Claves ita traditæ.* Now if either, or both of theſe places you cite, were equivalent to *Dabo tibi Claves*, what Reason will you give why Peter ſhould have both a particular, and general promiſe of them; and why he ſhould have two Promiſes of the ſame thing, whereas one had ſufficed. But, Secondly, I add, That whatſoever was meant by either of thoſe Texts, they being ſpoken conjointly to the Twelve, Peter had certainly as large a ſhare in them as any; but having (over and above his portion in this joint promiſe) a particular one apart to himſelf, in which the Reſt were immediately no ſharers; it cannot be diſprov'd, but (by vertue of this ſingular, ſeparate Promiſe made to him perſonally, in the preſence of the Reſt) that he had the Keys either alone; or if the Power of the Keys were afterwards given to the Reſt, that he was Supreme in it; he having beſides the Power of Binding and Loofing, which is an effect of the Keys: The Keys themſelves, which are a Badge and Symbol of that Power.

He then Originally receiv'd them as they are Enſigns of Supreme Eccleſiaſtick Power, Oeconomy and Stewardſhip in Chriſt's Houſe, which is the Church; and was thereby conſtituted his Steward, and ſet over all his Family. But notwithstanding all this, I ſhall not here go about to appropriate the Power and Uſe of the Keys only to him; limiting them to his ſole peculiar en-

closure, but shall grant you that they had the use of them; for *Peter* did not receive them so as to retain them solely to himself, but to communicate them to the other Apostles, and following Pastors, as *Thomas contra Gentes* affirms, *Non sic intelligitur, Petro Claves Regni commississe, ut ipse solus haberet, sed per eum derivarentur ad alios.* And accordingly *St. Leo*, *Transiit quidem in alios Apostolos vis potestatis hujus, & ad omnes Ecclesiæ Principes, decreti hujus constitutio commeavit.* Having yielded you thus much, I shall here only maintain the Inequality, Inferiority, and subordination of this Power in the other Apostles, to an higher, sublimer and compleater degree of it in *Peter*: They then may be said to have receiv'd the Keys Secondarily, Derivatively, Participatively, by their Associating, Adhering, and Communicating with him their Head and Prince, to whom after a particularizing manner, they were originally given to indigitate his Plenitude and Sovereignty in them.

Origen who asks the Question, *An soli Petro dantur a Christo Claves*, acknowledges *Peter* more excelling in the Power of the Keys than the other Apostles: And in his 6th Tract. on *St. Matt.* he says, That there was a great difference betwixt that which was said to *Peter*, and what spoken to the Rest: First, He confesses him to have receiv'd the Keys, not as the other Apostles did, but ἐν ἑνὶ οὐρανῷ only of one Heaven, ἀλλὰ πολλῶν, but of many: Then he says, That that which *Peter* bound and loosed was ratify'd not in one Heaven only, but in all the Heavens. But says he, What the other Apostles did bind and loose is confirm'd, οὐκ ὡς ἑρρανοῖς ὡς πέτρος, ἀλλὰ ὡς ἑρρανοῦ ἐν ἑνὶ: ὃ ἡ διαβαλὼν τῇ δυνάμει ὡς πέτρος ἵνα λύσων ἢ λύσων ἐν πᾶσιν ἑρρανοῖς; Not in the Heavens, as what *Peter* did, but in Heaven, their Power not extending so far as *Peters* did, so as to bind and loose in all the Heavens, concluding him to.

to be *βελτιον δεσμευων*, *Melior ligator*; and he most happy who is loosed by him. It is most evident from hence, that *Origen* did believe *Peter* to be more eminent, and to surmount the rest in the Power of the Keys, tho' *Maldonate* thinks he did injure this his true and solid Opinion by a too subtle way of proving it, by making use of Heaven and Heaven's.

Hilarius, who calls the other Apostles *Janitores Cæli*, acknowledging them to have the Keys, calls *Peter* by way of transcendency, *O Beatus Cæli Janitor*: He likewise affirms him advanc'd above the Rest, *Quia solus respondet cæteris Apostolis silentibus supereminentem fidei suæ confessione locum promeruit*. And 'tis observable out of him, that whereas he affirms the other Apostles to have receiv'd the Keys *ob fidei suæ meritum*, he asserts in his Comments on *Matt. 13. Petrum fide cæteros antesse*: Thus he having a greater portion of Faith, consequently had a larger Power in the Keys, that being the reason why he receiv'd them.

As for *St. Ambrose*, I find him to attribute the Keys to *Peter* as a Character to distinguish him from the Rest, confessing him to excel them therein in his *Serm. 66. Cum omnes Apostoli parem gratiam apud Dominum sanctitatis obtineant, nescio quo facto Petrus & Paulus videntur præ cæteris peculiari quadam in Salvatore fidei virtute præcellere, quod quidem ex ipsius Domini judicio possumus approbare nam; Petro sicut bono dispensatori Clavem Regni Cælestis dedit. Here he confesses them to be all equal in Sanctity, but differenc'd in the Keys.*

In his *Lib. 10. Cap. 22. Lucæ*, he says, *Tollit ergo Petrus aurem, quare Petrus? quia ipse est qui accepit Claves Regni Cælorum*. Here he asks a Question, why *Peter* of all the Twelve cut off *Malchias's* Ear, because, says he, it was he, who receiv'd the Keys; now had he thought the other

equal in the Keys with him, this had been no Reason. In the 24th Chap. of the same Book, he says much to the same effect, where speaking of *Peter*, *Constanter qui posterior venerat primus ingreditur, quasi, qui Claves. Regni Cælorum, ut aliis aperiret, acceperat*: In his *Lib. 8. Cap. 9. Lucæ*, he mentions the Keys as his peculiar Characteristical Note and Badge, *Petrus ascendit qui Claves Regni Cælorum accepit, Johannes cui committitur Mater Domini, Jacobus qui primus Sacerdotale solium ascendit.*

Cyril Catech. 6. makes it *Peters* Glory to have the Keys, as it was *St. Paul's* to be snatch'd up to the Third Heaven, ΠΕΤΡΟΣ ὃς ἦν ὁ τὰς κλεῖς τῆς βασιλείας τοῦ οὐρανοῦ παραδόντων, ΠΑΥΛΟΣ ὃς ἦν ὁ εἰς τὸ τρίτον οὐρανὸν ἀρπαγείς.

St. Chrysost. in his 21 *Hom. Corinth.* acknowledge him principally entrusted with them, οὐ ὅτι ἔπαυσε μαρτυρεῖν ἡν δέξαται τὰς ἄλλας τῶτο ποιοῦντας ὡς ἡ πρωτοπρεβίτη καὶ τὰς κλεῖς ἐμπιστευθέντα: 'For it was not such a wonderful thing to shew the other Apostles doing this, as to demonstrate their Prince who was entrusted with the Keys doing it.

St. Basil acknowledges him Supereminent hererein, *De Judicio Dei*; where speaking of him, he says, ὁ πάντων μέγιστος καὶ μαθητῶν προεχθεῖς μέγιστος καὶ πλείων τῶν ἄλλων μαρτυρηθεὶς; καὶ μακαριεύεις ὁ τὰς κλεῖς τῆς βασιλείας παραδόντας; *He that was prefer'd before all the rest of the Disciples, who only obtain'd a more noble Testimony, and proclaim'd Blessed, who was entrusted with the Keys of the Kingdom.*

St. Cyprian in his *Epist. to Jubain.* do's either acknowledge him to have receiv'd them solely, or eminently, above the Rest; *Ecclesia quæ una est super unum qui Claves ejus accepit voce Domini fundata.*

Bede Hom. in Matt. 16. confesses he exceeded them in the Keys as he did in love, *Qui Regnum Cælorum majori dilectione præ cæteris confessus est, merito, præ cæteris col-laris Regni Cælestis Clavibus donatus est.*

As for St. *Austin*, I do acknowledge, that he affirms the Keys to be given to the Church, when they were given to St. *Peter*; and this is by Protestant Writers alledg'd as highly injurious to his Supremacy, tho' I cannot see wherein 'tis prejudicial to him, or defrings the least Ray of Claritude from his Glory, but rather guilds it with more radiant lustre, if rightly understood: For if you consult his Writings, you will find that the reason which mov'd him to affirm this, was, because *Peter* represented the Church; now in what quality he represented it, he discovers himself in his *Tract ult. in Johan. Cujus Ecclesiæ Petrus Apostolus propter Apostolatûs sui primatum gerebat figurata generalitate personam*: And in *Psal. 108. Cujus Ecclesiæ ille agnoscitur gessisse personam propter primatum quem in Discipulis habuit*: And in *Serm. 23. de verbis Domini, B. Petrus figuram Ecclesiæ portans Apostolatûs Principatum tenens*. Here he declares his Representation of the Church to be by virtue of his Principacy and Principacy: So he may be said to represent it, not in a Parabolical Sense as its Substitute or Vicar, but Historically and Really, as its Governor and Primate, and consequently he receiv'd the Keys as one that had right and relation *a parte rei*, not as an Attorney who takes possession for another, but as a Prince receives the Keys of a City for himself, tho' for the benefit of his Nation. He receiv'd them immediately: The Church by him, as *Tertul. affirms in Scorp. Memento Claves Cæli hic Dominum Petro & per eum Ecclesiæ reliquisse*. Dr. *Stapleton* says, That *Peter* receiv'd them *formalitèr* for himself, but *finalitèr* for the benefit of the Church, for the Power of the Keys was not limited to his Person, but derivable to the Governors of the Church, even to the consummation of the World.

One thing I shall add more, which tends much to *Pe-*

ters Glory, which is, that in *St. Austin's* Judgment, none of the Apostles represented the Church but he. *De Agon. Christi: Non sine causa inter omnes Apostolos hujus Ecclesie Catholice personam sustinet Petrus, &c.* And in *Serm. 49. in Evang. Johan. Dicit Petro in quo uno format Ecclesiam, &c.* And in *Serm. 13. Evang. Matt. In illo ergo uno Apostolo, id est, Petro in ordine Apostolorum primo & precipuo in quo figurabatur Ecclesia.* He then only of all the Apostles representing the Church, was entrusted not only with the Keys of Heaven, but with the Keys of the Church, as *St. Austin* affirms *Serm. 124. de temp. Credendæ erant Petro Claves Ecclesie, imo creditæ sunt ei Claves Regni Cælorum.* He then may be said to have receiv'd them in their largest latitude and extent, and in their Independent Jurisdiction, as Head of the Church, and of the Apostolick Quire: the Rest receiv'd them in a lower, narrower acceptation as Members of that Society. He receiv'd them immediately, *ἐξ αὐτῶ τῷ κυρίῳ ἐν τῷ διακονίῳ σπυχαλῶ;* From our Lord himself, from our Lords own Mouth, as *Chrysostom* affirms. They receiv'd them by a Proxy or participatively; either by him, or as *Photius* thinks, *ἐν τῷ πρεσβυτέρῳ τῷ κυριώτατῳ,* In the Person of their Prince. 'Tis most certain, he first receiv'd them, and as *Tertull. de pudic.* affirms, he first made use of them, *Primus in Christi baptismo reseravit aditum Cælestis Regni.* *Optatus con. Parm.* lays, The Keys were given to him only, to preserve Unity, *Stant tot innocentes & peccator accipit Claves ut unitatis negotium formaretur;* but then he acknowledges they were to be communicated to the Rest; but withal grants *Peter* the preference herein: *De Schism. Lib. 7. Præferri Apostolis omnibus meruit, & Claves Regni Cælorum communicandas cæteris solus accepit.* If you do believe thus much, I shall hold no further Dispute with you about the Keys. Now tho' I have already said something

something to your Quotation in St. *Matt.* 18. 18. I shall here make some addition. That the Fathers did not attribute an equality of Power in the Keys to the rest of the Apostles with *Peter*, by vertue of that place, is evident by their Expounding it of Fraternal Correpction, giving by these words to the injur'd party Power of binding and loosing the Offender: This is St. *Chrysost.* Sense of this place. And St. *Hierom* likewise, *In qualibet causa nos frater laeserit, demittendi habemus potestatem.* And St. *Ambrose* says, *Cum concordaveris cum fratre solvisti eum.* *Peter* also seems to take it in this meaning; for presently upon Christs saying, *Whatsoever ye bind on Earth shall be bound in Heaven*: He asks him, *Domine, quoties peccabit in me frater & dimittam ei?* *Origen* comes nearest the point of any, and do's clearly decide it in his Notes on St. *Matt.* where he says, that those words, *Whatsoever ye bind on Earth shall be bound on Heaven*, were common both to *Peter* and those that did admonish their Brothers: But as for the words *Dabo tibi Claves*, he says, they were deliver'd separate apart to him, that he might have something peculiar and egregious above the Rest; his words are these, ἐπεὶ ἔχων (εἰ καὶ κοινὸν τι ὅτι τῷ Πέτρῳ, καὶ τῷ καθολικῶν τρεῖς τῶς ἀδελφῶς λέλεκται) ἀχαιρετον ἔχων τὸ Πέτρον ὡς τῶς τρεῖς καθελήσαντας ἵνα τῷτο πρεσβυτέρῳ ὅτι τῷ Πέτρῳ τὸ δῶσω σὺν ταῖς κλεῖς: And in the same place he do's acknowledge, that what was spoken apart to him, did far exceed what was spoken in common to the Rest; those words do really appear more Authoritative and Extensive than the Power of binding and loosing granted the Rest, which contains not the total, but partial Acts of the Keys; for they, besides their including Power of Solution and Alligation are Badges of Dominion: This made our Savior, when he gave his Apostles the Power of binding and loosing to make no mention of the Keys, reserving that Honor

Honour for St. Peter. As for your Citation out of St. *Jahn*. 20. v. 5. here is likewise no mention of the Keys. Christ did by virtue of these words give them all full Jurisdiction and Authority over the Universe. In this their Apostolick Commission, they were all equal; but this was granted them not in reference to one another, but in relation to the whole World, of which they were all Princes and Heads, whereas *Dabo tibi Claves* was spoken to *Peter*, apart, after a particular manner, not competent to the other, with a particular Blessing, sprung from a particular Act of his confessing Christ his Divinity, Christ alluding to his Name, and declaring to him his Fathers Name, and this was done in the presence of the Rest, to shew them he design'd him their Head and Prince.

The next thing I am to remark, is your Quotation out of St. *Ambrose*, *Claves illas Regni Cælorum in Beato Petro cuncti suscipimus*. Then you give me a check for saying they receiv'd them, à *Petro*, whereas you say it was in *Petro*. I shall not concern my self in the defence of this Criticism, I know there is much to be said for either of the Opinions; as you may see in *Salmeron*, some say à, some in, and some per *Petrum*, as you may see in *Tertull.* *Scorp.* *Nam si adhuc clausum putas esse Cælum, memento Claves ejus hic Dominum Petro, & per eum Ecclesiæ reliquisse.* And accordingly, *Greg. Nyss. de Cast.* διὰ πέτρης ἔδωκε τοῖς ὑποσχετοῖς τὴν κλεῖδα τῆς ἐσπερονίου τιμῆς; He gave to the Bishops the Key of Cælestial Honors, per *Petrum*. St. *Ambrose Lib. Sacerd. dign.* says, *Cum Petro, cum illo suscipimus omnes*; but I shall wave these niceties, and come to your Quotation, *Claves illas Regni Cælorum in B. Petro cuncti suscipimus*: And here you left out a very material word, *Sacerdotes*. The Fathers did not mean by this saying a Minister of a Separate, Reform'd Church, but a Priest of the Catholick Church, and the word Priest doth

doth imply both Altar and Sacrifice. Having thus gloss'd upon the words, I grant them to be true. The Master of the Sentences acknowledges every Priest to receive the Keys with his Sacerdotal Order, *Lib. 4. Distinct. 19. Cum enim recipit ordinem Sacerdotalem simul & has Claves recipit.* Now tho' every Parish Priest has the Keys as really and as truly as a Bishop or Primate, yet he has them not in so ample and full a manner as they have, but in a Circumscrib'd, limited Sense, he having no power to use them but on such as are in subjection to him, which are fewer in number than they who are under a Bishop: But upon examining this Author, out of whom you have quoted so much, I find him to ascribe the Power of the Keys only to the true Church, *Jus ligandi atque solvendi soli permissum est Sacerdotibus: recte ergo Ecclesia hoc sibi vindicat; quæ veros habet Sacerdotes Hæresis vindicare non potest quæ veros non habet Sacerdotes, Lib. 4. Dist. 18.* And now it will seem a very fit time for you to look about you, for your Case is very dubious, and I must confess, I cannot see what Title you have to the Keys. You, who who are no Priest of the Catholick Church, but only a Minister of a Particular one, fallen off from her. You, who Write and Preach against Catholick Doctrine and Unity in Justification of your Schismatical Defection. You, who have so much distended your Nerves, in injuring not only *Peter*, whom our Savior entrusted with the Keys, but likewise in abusing his Successors who possess them after him. You, who by Excommunication are sever'd from the Body of the Catholick Church, as *Sarmentum & Ramale emortuum*, how you should have them, I cannot imagin: And I may ask you, as *Optatus* did the *Donatists*, *Lib. 2. Cont. Parm. Unde est quod Claves Regni vobis usurpare contenditis, qui contra Cathedram Petri vestris præsumptionibus & audaciis militatis.* St. Cyprian will

will tell you in his Epist. 73. *Foris nec ligari aliquid posse, nec solvi* : And in his 6th. Epistle, *Dicimus omnes omnino Hæreticos atque Schismaticos, nihil habere potestatis ac juris* : But on the other side *Theophyl.* says, ἔχον ἐξουσίαν ἀφέναι καὶ δεσμεῖν οἱ Χ^ρ Πέτρον καὶ ὁπισκοπικῆς καὶ τῶ ἀδελφ^ω σὺντες; They have power to loose and bind who are honor'd with Episcopal Grace according to Peter. But before I quit this Point I shall very seriously recommend to you the Saying of St. *Hierom* in his Comments on *Matt.* 16. where speaking of the Power of the Keys, he acknowledges *Peter* to have receiv'd it, *Speciatim*, especially, particularly, *Quod quicumque ab unitate fidei & Societate Ecclesiæ se separaverit, nec a peccatis solvi, nec Cælum possit ingredi.* By this you may apprehend your deplorable condition, being separated from the Unity of the Catholick Faith, and from the Society of the Catholick Church. Be so indulgent to your self, as not to use any Sophistry in gulling your self. Permit this Saying of St. *Hierom* not to float like a Buoy on the Surface of your Brain, but to subside to your interior and deepest consideration. Be so kind likewise to your Flock, whose Opinion of your Learning and Orthodoxy has made them ductile to your Guidance, and recipient of your Impresses, as to impose no more false Tenets on their obvious credulity. 'Tis your Duty to instill into them saving Truths, and not to infect them with pernicious Doctrin. *Pliny* makes mention of a Poisonous Fountain in *Arabia*, where the Shepherds pay the price of the Sheep that drink thereof and perish; what punishment would that Shepherd deserve, that should poison his Flock himself? and how far more he, who having the care of Rational Sheep committed to him, should in lieu of feeding them with the sincere Milk, taint them with destructive Principles? You know very well how often you have preach'd over those Papers you sent me, and

and how, unsuspectedly they were imbib'd by your greedy Auditory. Having now laid open those many Errors contain'd in them, you would shew your self an ingenuous Person if you would uncurtain to them those many falshoods you have vented under the fallacious Mantle of sound Truths ; By such candid an Action, as by a piacular Victim, you might efface that guilt you have contracted by your slanderous reviling the Catholick Church, and injurious Representations of her Doctrins ; I cannot imagin, but that you must needs be conscious to your self of your great miscarriages herein, and that a Person of your Reading must know better things, and can teach too, if you please ; but whether a long Habit or Interest retards you herein, i'll not pretend to define. I shall only tell you what the Shepherds in *Hesiods Theogonia* say of themselves, and so conclude this Point, leaving it to you to make Application ;

them

Ισμεν ψεύδεα πολλά λέγειν ἑτυμοῖσιν ὅμοια.
 Ισμεν δ' εὖτ' ἐθέλωμεν ἀλήθεια μυθήσασθαι.

*Lies that resemble Truth we know to teach,
 And if we please, the ancient Faith can preach.*

C H A P. IV.

Of St. Peter's being call'd Satan: And of his Denial.

IT will not now seem incongruous to say something of Christs calling St. Peter Satan, not long after he had told him that he would build his Church on him, and

had promis'd him the Keys: For this I find objected by several, as if by calling him so, Christ had evacuated what he promis'd him before. But it is to be consider'd, that this happen'd betwixt the time of the Promise and Performance which was not exhibited till after Christs Resurrection. St. *Hierom* on his Comments on *Matt.* 16. seems with this solution to satisfy the Objection, *Prudens lector inquirat quomodo post tantam beatitudinem, &c. nunc audiat. Vade retro, me Satana; aut quæ sit tam repentina conversio, ut post tanta præmia Satanas appelletur. Sed si consideret qui hoc quærit, Petro illam beatitudinem, potestatem, & ædificationem super eum Ecclesiæ in futuro promissam, non in præsentem datam intelliget, Ædificabo, inquit, super te Ecclesiam meam, & Portæ Inferi non prævalebunt adversus eam, & dabo tibi Claves Regni Cælorum, omnia defuturo, quæ si statim dedisset ei, nunquam in eo pravæ confessionis error invenisset locum.* And accordingly *Theophyl.* τὸ δῶν μὲλλοντα χρόνον σημαίνει ἢ μετὰ ἀνάστασιν; The word *Dabo* signifies the time to come, to wit, after his Resurrection. But if that for which he is check'd be well inspected, you will find two things which much extenuate his fault; the one is his great Love and Tenderness to Christ, declar'd in these words, *Propitius es tibi Domine*; the other is his ignorance of Christs design in coming into the World. Now he is called *Satan*, not as if he willingly or maliciously did go about to hinder the Salvation of Mankind, but because he out of ignorance of Gods Eternal Decree, gave Christ that Advice of favouring himself, which had it been follow'd, would have obstructed our Redemption which was design'd us by the Bloody Sacrifice of the Cross. St. *Austin* on his 49th Tract. *Johan.* do's acquit him of any Crime herein, *Nec Petro tamen humana ignorantia proficit ad crimen, non enim ei Pater adhuc omne passionis Mysterium revelaverat,*

verat, voluerunt consilium dare Domino, ne moriretur qui venerat mori, ne ipsi morerentur.

The next thing of this nature which I shall insist on, is, his Denyal, which by several is highly exaggerated, as if all his Dignities had thereby been forfeited and lost; but in this his fault, it is likewise to be consider'd, that it was committed before his installment in his Supreme Power, which was not solemniz'd till Christ return'd Victorious from the Grave. It was before he was *virtute indutus ex alto*; it was before he had receiv'd the Holy Ghost by Christs Insufflation, *Timore Petrus ter negavit, nondum enim acceperat Spiritum Sanctum; accepto postea Spiritu Sancto cum fiducia cepit prædicare; qui ad vocem ancillæ ter negaverat, accepto Spiritu Sancto inter flagella Principum confessus est quem negaverat, says St. Ambrose, Psal. 90.*

The Fathers alledge several Reasons why God permitted this Great Apostle to commit this Offence. The first is, that he might be propos'd to us as a pattern not to despair when we fall into any Sin; this is *Theophyl.* Sense of it on *Luke 22.* The Second is, That he might be a happy Example unto us of not persevering in our Sins, but by a speedy Repentance to lament, detest and forsake them. The Third is mention'd by *St. Austin, Ideo B. Petrum paululum subdeseruit, ut in illo totum humanum genus posset agnoscere nihil se sine gratiâ Dei prævalere.* But the proper and adequate Reason is, because Christ designing him to be the Supreme Ruler of the Church, whom he did purpose to entrust with the Keys (by which he gave him full Power to absolve or retain Sins) that he might be compassionate and favourable to poor Penitent Sinners in absolving them, as Christ had mercifully forgiven him. And this is clearly *St. Austin's* Sense of it in *Serm. 124. de Temp. Ut Ecclesiæ Rectori futuro ignoscendi peccatoribus quædam.*

quædam regula poneretur : And in the same place, *Divinæ Providentiæ secretum ita temperavit atque permisit, ut primus ipse laberetur ac rueret in peccatum, quo ergo peccantes duriorem sententiam proprii casus intuitu temperaret.* For Peter was thought to be by nature very severe and rigid; and lest he should be too strict a Censor of Human Frailties, God suffered him to fall into this Sin, that by reflecting on his own Offence he might be more gentle and indulgent to other Transgressors, *Ut in Clavibus esset fidelis Janitor, in sententiis clementissimus Dispensator; erat enim revera Petrus paulo durior & severus, says the same Author.* This is likewise St. Chrysostom's Opinion of it, in *Petrum & Eliam*, "ἵνα μὴ ἀπότομος ἔῃ ἀσθησῶς ἢ ἀναμάρτητος ὢν, αὐτὸς συνεχαρήθῃ ἀμαρτήσῃ ὁ τοῦ ἐκκλησιᾶν μέλων πισυνέσθαι : ὁ στήλην τῆς ἐκκλησιᾶν, ὁ λιμὴν τῆς πίστεως Πέτρος, ὁ διδασκαλὸς τῶν οἰκισμένων συνεχαρήθῃ ἀμαρτήσῃ, ἵνα ἢ συζηρησὶς τὰς ἐκείνου φιλανθρωπίας ἀλλοις γένῃται ; He was permitted to Sin, that he, as being without Sin might not be rigid and averse to pardon : He who was entrusted with the Church, the Pillar of the Churches, the Haven of Faith, even Peter the Master of the World, was suffered to trespass, that this Man's being permitted to Sin, might become an Argument of favor to others.

St. Austin in his *Serm. 124. de Temp.* is pleas'd to call this a small fault in him, *Exiguæ culpæ permittitur subiacere tantus Apostolus, &c.* Not but that the Offence was foul enough, but because it was of so short a continuance, he immediately recovering himself by a sincere Repentance. It was a short Eclipse, a Trip, rather than a Fall; a Verbal, rather than a Real; a Labial, rather than a Mental Abnegation, *In Domini passione titubabat Petrus Ser-mone non Mente.* His Tongue had no sooner disown'd him, but his Heart protesting against it, proclaim'd him with penitential Tears, *Voce visus est denegare, lachrymis fatebatur,*

scabatur, says St. *Ambrose*. And if the Devil, as *Theophyl.* affirms, did in this storm blow off some of his Leafs, the Root was found and vivid. Now if the Carriage of the other Disciples be well inspected, I much question whether they will be found in this juncture truer to our Savior than he: For if he did deny him, and Judas did betray him, how honourably the rest did behave themselves, *Theophyl.* will tell you, *οἱ λοιποὶ μαθηταὶ ἐγένοντο, The rest fled for't*: And this Action of theirs was not only a disowning of him, but a sign of a fearful, distrustful temper. *Peter* only of the Disciples had the Heart to follow him, and expose himself to danger. St. *John* did indeed accompany him, but this was not out of pure Valor and Gallantry as *Peter* did, for St. *John* run no Rischie herein, he relying on the High Priests acquaintance for his safeguard and protection: And this was well observ'd by *Theophyl.* who says, he did not follow Christ as (*μαθητῆς, ἀλλ' ὡς γινώσκοντος τοῦ ἀρχιερέως*) a Disciple, but as an Acquaintance of the High Priest. But if we consider the dirity of that dreadful time, when he deny'd his Master, it will much lessen his fault; it was when the Power of Darkness rul'd with its Black Scepter; It was when the Sun was Obtenebrated, the World shak'd with unusual Tremours, and obdurate Rocks cleft asunder; then 'twas when the destin'd Rock of the Church was mov'd. So I shall not (as some Petulant and Sawcy Pens have done) exprobrate this Offence to him, but endeavour to imitate him as an incomparable pattern of a speedy Penitent, *ἡμῶν καὶ σφαλλόμενον ἀφέλιμον, ὅτι παχὺ δαυρίζεται, τὸ πῆλομα κατελύσε: καὶ πρὸς μικρὸν σταλευδὲς εἰς αἰὶνα τῶν πιστῶν ἐντρέθηται*; For he even in his failures is profitable to us, by his hasty Tears, abolishing his Offence, and being shaken for a little time, he became the Foundation of the Faithful for ever. Now that after his fall, he was not only restor'd

restor'd to his former Dignities, but advanc'd to a higher Degree, I shall prove when I come to treat of his Commission.

C H A P. V.

The Introduction to Pasce Oves meas. Of the word ποιμαίνω. Wherein St. Peter exceeded the Rest as Pastor. Whether Pasce Oves meas were an Exhortation or a Commission? Why St. Peter was sorry for Christs thrice asking him. The Reason of the trine Interrogation. That the foregoing words were spoken immediately to St. Peter only.

HAVING thus travelled through all these several Stages, I am at length arriv'd to *Pasce Oves meas*; which words I find to be strongly urg'd by Catholick Writers, in defence of *Peters* Supreme Pastoral Jurisdiction; and impugn'd by Protestant Authors with all their Force and Armory, as being most Emphatical for the establishment of his Ecclesiastick Præfecture, *Nullo in loco adeo aperte videtur soli Petro totius Ecclesiæ cura committi atque ubi ei dicitur, Pasce Oves meas*, says the Archbishop *Spalato. Hic est ille unicus locus quo Petri Papatus nititur. Aut hic Petro Papatus, aut nusquam datur*, was Dr. *Whitakers* Sense of this place. These words being confessedly thus momentous, I shall expend some Oyl and Pains in giving them a due discussion; for this must be done examinately not cursorily, according to what *Maldonate* affirms, *Lo-*

cus est gravis, & in quo paulo altius figere pedem oportet.
 It shall therefore now be my province to make a strict revision of what I wrote on this place, and maturely to poize what you return'd me in opposition thereto; this I shall perform, not only for your Answer, but for my own Satisfaction: For I can with a Serene and Unclouded Conscience affirm, that I embrac'd the Catholick Faith, not by the persuation of any Temporal or Mundan Interest, nor by the insidious enticements of any Persons whatsoever, as you have figur'd to your self, but as attracted thereto purely by the Alliciency and Magnetism of Truth; and you shall find me correspondently to maintain none of my Tenets, either with Obstinacy or with Unclassical Authors, but by approv'd uncontested Authority: You have not now to do with a Pertinacious, Undisciplin'd Fanatick, but with a Candidate of Literature, a Votary of Antiquity; if you can prove, that I go contrariant to her, stemming her Sacred Current, I shall acknowledge my Error, and sing my *Palinode* upon your convincing me: But notwithstanding this my pliant and yielding inclination, you shall find me severe enough to such as endeavour by delusory Impostures to obtrude their Smoke on me, offering Fallacies wash'd with Chymical Tinctures, such Persons I have just reason to shun and abhor, *ὅμας Αἰδοῦ-πυλῶσι*. Now how sincere you have dealt by me in Matters of Religion will be obvious to the dimmest Eye, when I shall have ungilt your Varnish, unmask'd your specious Artifices, detected your Wiles and Doubles, then it will be discernible whether you have endeavour'd to reduce me to the right Opinion, or seduce me into Erroneous Principles.

The first thing you attack is the word *πολιτικόν*, which I affirm'd to signifie *Regere & gubernare*, as well as *Pascere*: To this you make no other Reply than this; but

aliter pascit Rex, aliter Episcopus. This seem'd to me a
 meer evasive sleight, and I must acknowledge my want
 of Augury to Divine what you mean by the word *Rex*,
 for I never ascrib'd any Royalty or Monarchy to *Peter*,
 but what was meerly Spiritual: If this then be all you
 have to say against *πασκαίειν*, it amounts to no more
 than a Greek Explosive Particle which signifies nothing;
 it remains then that it denotes to Rule as well as to
 Feed; and if you think I did not sufficiently prove it
 in my first Papers, I shall here give you full satisfaction.
St. Austin. Tract. 123. in Johan. gives a clear Gloss on *O-*
ves pascendas, id est, says he, *docendas regendasque.* *St.*
Ambrose Lib. 10. Cap. 24. on St. Luke, speaking of *Peter*,
Oves pascere jubetur perfectiores ut perfectior gubernaret:
And Theophylact, John 21. says, *πασκαίειν ἐμπαλιν ἑρμα-*
δαὺν οὐκ ἐστιν ἔργον. Now besides these Testimonies, Reason
 will carry it on my side, for to this very Intention our
 Savior chang'd the word *βόσκειν*, which implies not all
 the Functions of Pastoral Authority, but only what apper-
 tain to feed, for the word *πασκαίειν*, which signifies both to
 Feed and to Rule; this was observ'd by *Erasmus* in his
 Notes on this place. *Bis dixit βοσκου, i. e. Pasce five*
ale, semel πασκαίν i. e. rege: Thus the word is commonly
 us'd, and it being apply'd to Reasonable Creatures, it
 imports Rule and Government: For this cause Kings are
 called *Pastores*, as in *Isaia 44. Qui dico Cyro pastor mens-*
es: And accordingly the Five Tribes spoke to *David*,
Dixit Dominus ad te, tu pascas populum meum Israel, &
tu eris Dux super Israel. Thus the Emperor *Tiberius* in
Suetonius compares himself to a Shepherd, and his Sub-
 jects to Sheep, *Præsidibus onerandas tributo provincias*
suadentibus rescripsit, Boni Pastoris esse tondere pecus non
deglubere, which *Dion* renders thus, *κηρύττει μὲν τὰς πελ-*
ήλας αὐτῷ ἐν ἀποφύγεσσι βόσκουσι. *Plato* in his 4th

Book de Repub. calls the Magistrates ποιμένας ἢ πῆλεις: Homer calls Agamemnon ποιμένα λαῶν; and Heliad likewise in his Theog. calls Jafan so, ἀμύμονα ἡγεμόνα ποιμένα λαῶν. Hence Cyril Glaphyr, Lib. 1. says, λαῶν ποιμένας τὸς ἰδιῶν ἢ πῆλεις ἢ δέμους πρὸς ἑαυτοὺς ὀνομάζουσι ἑαυτοὺς καὶ αὐτῇ τῇ χρᾷ τῇ θεοπνευστῇ καὶ τοῖς ἑλλήνων λογίοις; 'Tis usual with the Divine Writ, and with the Wise Men of Greece to call the Governors of Nations, Cities or People, Shepherds of the People. Xenophon says, παρὰ τὴν πόλιν ἀρχαὶ καὶ βασιλεὺς ἀρχαὶ: The Attians of a good Shepherd and a good King are nigh related. And St. Basil. Homil. de Mar. Mam. says, ἀδελφαὶ ποιμαίνουσι καὶ βασιλεύουσι, περὶ ὧν ἡ μία τῇ ἀλόγῳ, ἡ ἑτέρα τῇ λογικῇ τῇ ἐκτίσει ἐπετίθειτο; The Pastoral and Regal Ara are Sisters, differing only in this, the one is entrusted with the Government of Irrational, the other of Rational Creatures. These Authorities I look on to be a sufficient Guard to secure what I wrote on the word ποιμαίνω.

Next you affirm, That the other Apostles had Commission to Feed and Rule the whole Flock as much as Peter. This your Assertion I cannot assent to; yet I will grant, that the other Apostles were Capita & Pastores totius Mundi. Having most full and ample Power to found Churches every where, to Convert, Baptize and Preach to every Creature; and that they were πῆλεις καὶ τὴν ἀναρχίαν ἐμπιστευόμενοι, All in Common entrusted with the world; the whole Universe being their Diocess. Yet notwithstanding all this, they did not equalize Peter; for he, besides his equal share with the rest in that General Commission to teach all Nations, given to him jointly with them, had a particular Commission apart solely to himself, in which the rest were no immediate sharers, nor only to strengthen and confirm, but also to feed and govern the rest, they being included in the words *Over me*, and consequently recom-

mended to his Pastoral Care and Regency; who by virtue of these our Saviors words was created, not only chief Pastor of all other Christians, but even of the Apostles themselves. He then only had Commission to feed the whole Flock of Christ, taken in a Collective Sense, as comprehending all Christians, and likewise the Apostles themselves; as I shall hereafter Illustrate.

Your following Attempt to lessen *Peters* Power is, by assaying to take his Commission from him; affirming *Pasce Oves meas to be an Exhortation and no Commission*. This Artifice I find to be made use of by several Modern Protestant Authors. Dr. Hammond says, *All that can by any torture be extracted from it, is an Exhortation to a diligent discharge of that Office to which he was before Commission'd*. Dr. Stillingfleet in his Part. 2. C. 7. *Those words contain no particular Commission to Peter, but a more vehement Exhortation to the discharge of his Duty*. Dr. Barrow in his Treatise of the Supremacy, *These words are not Institutive or Collative of Power, but rather only Admonitive, Exhortative to Duty*. Thus they agree in their united Verdict: But the words being pronounc'd by a Lord to his Servant, Imperatively, have no Lineaments of an Exhortation, but of a Commission: And accordingly I find the Fathers (whose Sense I rather choose to follow, than such Authors) to Interpret them; looking on them as a Command, Commission, Injunction; as a great trust committed to him, as will clearly appear by the following Quotations, *Mandatum de pascendis Ovis suis unum idemque ter præcepit. August. Lib. 3. de Consens. Evang.* And in the same place, *Petrus ter interrogavit utrum ab illo amaretur, & ei pascendas commendavit Oves. Dominus respondenti amorem commendat agnos suos, Serm. 149. de Temp. Tanquam bonus Pastor tuendum Gregem suscepit. In festo Cathedrae Petri. Cui pascendas Oves suas post Resurrectionem Dominus*

Dominus commendavit. Cont. Epist. Manib. And again, Pastor est Petrus, cui pascendas Oves credidisti, ipse commendasti. Interrogatur amor, imperatur labor. Festo Cathed. Petri Oves pascere jubetur, Ambr. Lib. 10. Cap. 14. Luc. τελευτον ἐρωταει κ, τελευτον ἐπαρρησιασεντα αυτου, Chrysof. Hom. 87. Johan. He asketh thrice, and thrice commands the same things.

St. Bernard, *Serm. 76. Cant.* calls it in plain terms, a Commission, *Non otiose toties repetitum est, Petre amas me in Commissione Ovium* : By virtue of this Mandat St. Chrysof. in his Comments on St. John do's acknowledge him, *Ελχετο εις των χειρων των αδελφων, To have the Government of his Brethren in his Hands* : And on Acts 1. that he was *εμπιστευεις τω τω Χριστω τω ποιμινι, Entrusted by Christ with the Fold* : And St. Ambrose says, that he was made *Pastor Dominici Gregis*, by virtue of these words.

Thus you may see by the joint suffrages of the Fathers, that it was a *Trust, Mandate, or Commission* which was given to *Peter* after Dinner, it being customary with our Savior to do great things after Meals, as *Maldonate* observes, *Res magnas post Prandium aut Cœnam fecit Christus*. After Supper he instituted the B. Eucharist; and now having eaten some broil'd Fish with his Disciples, being mindful of the Promise he had made to *Peter* of building his Church on him, here he performs it, creating him Supreme Head and Pastor of his Church, Constituting the Church-Government Monarchical. And 'tis observable, that as in the Promise he calls *Peter, Simon Barjona*; so here in the Performance he calls him *Simon Jona*, to shew that the Performance was made to the same Identical Person to whom it was promis'd. The Promise was ushered in by an Interrogatory, so was the Performance; the Promise was made upon his egregious Faith, surpassing that

that of the Rest; the Performance was exhibited upon his extraordinary Love, surmounting that of the Rest. As for the other Apostles, they before this, had their Warrant and Authority consign'd them when our Savior breath'd on them, Commissionating them, saying, *Sicut misit me Pater, &c. Euntes, Docete omnes Nationes, &c.* This was their unlimited Commission, whereas the first was confin'd to the lost Sheep of *Israel*, the *Samaritans* and the *Gentiles* being excepted: This was the General Commission given in Common to the Apostolick Colledge, in which every Apostle had an equal share. Now *Peter* besides, and above the proportion he had in this Grant, besides the Power he had jointly with the Rest, receives an Authority proper and peculiar to himself, Christ superadding something apart to him above the Rest for the excellency of his Faith, and prefulgency of his Love; the ultimate end of which Action was to preserve Unity, not only in Church-Government, but likewise in Faith. *Quamvis Apostolis omnibus post Resurrectionem suam parem tribuat potestatem, says St. Cyprian, sicut misit me, &c. tamen ut unitatem manifestaret, unam Cathedram constituit, & unitatis ejusdem originem ab uno incipiente sua autoritate disposuit.* I shall conclude this Point with a Saying of *Jansenius*, *Cum primâ apparitione Apostolis parem contulit potestatem, &c. nunc ad tollendum Schisma & ut Ecclesia una monstretur, unus omnibus præficitur.*

But now after all this, you say 'tis a sign it was an Exhortation, because, *Peter was sorry for its Termination, which he would not have been at the receipt of a Commission.* This your Reason seems to me very pleasant and divertive; I perceive you would have had him very debonair at this his Investiture, as you would be upon obtaining a Fat and Unctious Benefice. But first, I must tell you, he had little Reason to be very chearly; for Christ had
no

no sooner given him his Commission, but he allay'd his Joy by foretelling him his Crucifixion. But I find you to be guilty of a wide mistake concerning the Original of his Sorrow, which I conceive to be deriv'd from Springs very distant from your Apprehensions of it; for *Petrus mirabatur & cum quodam tædio audiebat quærentem, quem noverat omnia scientem*, August. de Temp. 149. Serm. *Contristatus est quod sæpe interrogatus est ab eo qui sciret quod interrogabat*, Serm. 50. in Evang. Johan. And again, *Contristatus est Petrus quod cum tertio interrogat, quasi ille qui vidit conscientiam negationis, non videbat fidem consentientis*. St. Ambrose glosses much to the same effect, *Petrus doluit quia interrogatus est, Amas me? Quod enim manifestum erat, dolebat quasi incognitum quæri*, Lucæ Lib. 6. 7. And on the last Chapter of Luke he says, *Contristatur Petrus quia tertio interrogatur, Amas me? is enim interrogatur de quo dubitatur*. And on Psal. 90. enarrat. *Tædio affectus Petrus, quasi dubitaret Dominus noster de amore ejus*: This may suffice to satisfy you concerning the true Reason of his sorrow.

One thing I shall add more on this matter, and that is, concerning Dr. Barrow, who affirms, the words *Pasce Oves meas*, to be ἀνανέωσις ἡ ὑπὸν δόδωκενς ὑποστολής, *A Renovation of the Apostolate formerly granted*; as if by these words he had recover'd it again after he was fallen from it by his denial: That the words did include his restoration to his Apostleship I grant; but that they imply'd no more than that, which the Doctor would from thence infer, I deny. And to make this fully understood, I will suppose some Favourite of a Prince, who had a place at Court, through some misdemeanor incurring his Masters Displeasure to lose it, and after the decurrence of some time, to be so happy as by regaining his Princes Favor to be promoted to a higher Office than before: This Favourite

rite may be said to have acquir'd his former place, tho' indeed he be advanc'd above it to a higher Dignity. The same was *Peters Case*, who after his Fall, purchasing Christ's Favor by a speedy Répentance, was not only re-admitted into the Society of the Twelve, but was exalted to a higher degree, so as to become the *Prince and Pastor of that Company*. This is the Real Sense of the Fathers herein, *Post lacrymas Pastor assumptus est, & alios regendos accipit, qui seipsum prius non regerat*, says *St. Ambrose de Pœnitentia Petri*. And *Enarrat. Psal. 43. Petrus Ecclesiæ præponitur, postquam tentatus à Diabolo est. Majorem gratiam reperit quam amisit, tanquam bonus Pastor tuendum Gregem accipit*, says *St. Austin Fest. Cath. Petri*. And *Arnobius on Psal. 138. says, Major gradus redditur ploranti quam aufertur neganti. Πέτρος μετὰ τῷ ἄρῳ ἐκένῳ τῷ χελεπῇ, ἐπειδὴ ταχέως ἑαυτὸν ἀνέμνησε τῆς ἁμαρτίας; καὶ ἐκλαυσε πικρῶς, ὅπως ἀπένειψατο τῷ ἄρῳ ἐκένῳ, ὡς καὶ πρῶτον γενέσθαι τῷ ὁπποδῶν, καὶ τὴν δικαίαν ἐλχεῖρα δίνειν ἅπασαν*. *Chrysost. Lib. 6 contra Judæos. Peter after that heinous denial of his, because he presently betbought himself of his Sin, and wept bitterly, he so wash'd away that Sin, as to become the Prince of the Apostles, and to have the whole World deliver'd into his Hands.*

The last thing you take notice of on this Matter, is, That I said *Pasce Oves meas* was spoken to *Peter* thrice upon his trine Negation; but you suppose I will not say he merited it for his threefold denial: This supposition of yours might very well have been omitted as unnecessary; and I may very well wave it, as undeserving any notice should be taken of it; what I said was this, *That our Savior asked Peter thrice, suitable to his trine denial (as St. Austin observ'd, Additur trinæ negationi trina confessio) whether he lov'd him, &c.* This seems not at all amiss, or obnoxious to any exception, but you had a mind to carp

carp at every thing. Now tho' such parvitutes as these are not worth the defending, yet because you Cavil at them I shall not desert them as undefensible; for I believe I can produce better Authority to maintain them than you can to impugn them, *Ter me negasti timendo: Ter me confitere amando*, Ambros. Psal. 90. Enarrat. And in his *Apol. David. Cap. 9. Ut trinæ lapsus negationis professio Charitatis toties repetita deleat.* St. Austin, *Serm. 50. Secund. Johan. Ut trinâ confessione amoris deleat trinum peccatum negationis.* Theophyl. on John 21. gives two Reasons of our Saviors asking thrice, "Αμα μὲν δεικνύς ὅτι ποιεῖται φροντίδα τῆς πεινούντων, ἀμα καὶ τῶν τελῶν τῆς ἐρωτήσεως καὶ ὁμολογίας τῶν τελῶν τῆς ἀρετῆς διεκπεῖν; Both manifesting what a great care he took of the Faithful, and with-
all, by a trine Interrogation and Confession he cures his trine Negation.

The next that encounters my view, is your Quotation out of St. Austin, by which I perceive, that the drift and scope of your design is to prove the words *Pasce Oves meas*, to be spoken to the Rest as well as to Peter: This is the White at which you level; the words are these, *Cum illi dicitur, ad omnes dicitur, si amas me, pasce, &c.* This is all you quote; but upon examining the place out of which these words were taken, I find the foregoing words to be these, *Non sine causâ inter omnes Apostolos hujus Ecclesiæ Catholicæ personam sustinet Petrus, huic enim Ecclesiæ Claves Regni Cælorum datæ sunt, cum Petro datæ sunt; Et cum ei dicitur, omnibus dicitur, Pasce Oves meas;* August. *de Azone Christianâ.* Here you are to understand, that in his Judgment Peter only of all the Apostles personated the Catholick Church, and that the Keys are said to be given to her when they were given to him; namely, as to its *Head, Primate and Rector*, as I have already prov'd out of his Writings: In this only Sense I have al-

ready fully prov'd, that those words which were originally and immediately spoken to *Peter* are said to be spoken to the Rest, they being all Epitomiz'd and compriz'd in him as their Chief: In this Acceptation I grant, that *Pasce Oves meas*, might be spoken to all the Disciples, and in no other aspect. Now this do's not at all hinder, but that these words were spoken primordially to *Peter* solely; and this is acknowledg'd by *St. Austin* himself, in his Book *de Pastoribus*, where speaking of our Savior, *Tunc ideo commendavit Oves, quia invenit Petrum; imo vero in ipso Petro unitatem commendavit; multi erant Apostoli, & uni dicitur, Pasce Oves meas.* And again in the same Book, *Petro dixerat, Pasce Oves meas: quid ergo faciemus? Cum Petro commendantur Oves; non ibi dixit Dominus, Ego pascam Oves meas, non tu, sed Petre, Amas me? Pasce Oves meas.* And again, *Sic certe a Domino ad Beatum Petrum dicitur, Petre, Amas me? & ille, tu scis, Domine, quia amo te. Et cum tertio fuisset interrogatus, & trinâ responsione fuisset subsecutus, repetitum est a Domino tertio, Pasce Oves meas.*

Your following attempt is to prove those words to be spoken to all Pastors as well as to *Peter*, by your Saying cited out of *St. Basil*, *Consequenter omnibus Pastoribus dictum est, &c.* But this your Quotation do's you no Service at all, it amounting to no more than what I frankly grant; for I do, as well as you, believe the words to be consequently derivatively, extensively spoken to every Pastor, all being Figured and Represented in the Supreme Pastor *St. Peter*, as *Austin* avouches, *in festo Petri & Pauli. In uno Petro figurabatur unitas omnium Pastorum, sed bonorum.* Now the most inferior Pastor is as really one as a Bishop, tho' his Sheep be not so numerous, nor his Fold so large; and I grant, that these words were in a subordinate secondary Sense, spoken not only to the other Apostles,
but

but to all lawful Pastors; for *Peter*, tho' he were the Chief, was not the Sole Pastor, *Pastor bonus Christus, quid Petrus? Nonne Pastor bonus? Quid Paulus, quid cæteri Apostoli, quid Beati Episcopi, Martyres, quid Sanctus Cyprianus? nonne omnes Pastores boni, non mercenarii?* as *St. August.* affirms in his 50th *Serm. Evang. Johan.* Neither did he feed the Flock alone, but had the Apostles his Coadjutors, and Compresbyters, whom he exhorts to feed the Flock, not the Universal, but the Particular one, *Pascite gregem qui in vobis*, the Prerogative of feeding the Universal Church, including both the Apostles and other Christians, being delegated to *Peter* only, as Supreme Pastor of the Church; I therefore affirm, that the words were principally, immediately, and initially spoken to him alone; but I acknowledge likewise, that in a Proportion'd Adequate Sense, *In quodam Modo*, they suit and quadrate with all true Pastors: For as *Salmeron* affirms, *Quod summo Pastori dicitur, id suo modo & proportionem servatâ, aliis minoribus Pastoribus dictum est;* Because they who are called as Fellow-Labourers into part of the Pastoral Function and Solitude, are to exscribe and imitate the Form that *Peter* used in Feeding, Loving, Cherishing, and Defending his Flock. But I shall now come to your Quotation out of *St. Basil*, which I found to be in his Book *de Vita solit. Cap. 23.* and upon my examining it, taking in those words which were Introductive to it, I discover'd it to be the most destructive and fatal thing to your purpose, that was imaginable; the previous words which you suppress'd, making wholly against you; they are these, ὁ γὰρ καὶ ἀρχιμέλων ἐδὲν ἔπρεον ἔστιν, ἢ ὁ τῆ σωτῆρος ἐπέχων πρέσβυτον, καὶ τὸτο παρ' αὐτῆ τῆ χειρὸ παιδνύμεθα, πέτερον ποιμένα μεθ' ἑαυτον ἢ ἐκκλησίας αὐτῆ καὶ θισῶντες: Πέτρος γὰρ φησὶ φιλεῖς με πλεον τῶτων; ποιμανε τὰ πρέβρατα μέ; For a Governor is nothing else but one that represents the person

of our Savior; and this we are taught by Christ, constituting Peter the Pastor of his Church after himself, for he says, Peter, do you love me more than these? Feed my Sheep. Here St. Basil do's remarkably affirm what I go about to prove; namely, That Christ created Peter the Pastor of his Church after himself by vertue of these words. But what shall I think of your concealing these Lines? Certainly the Action was unworthy and disingenuous; especially in you, who pretend so much to Truth and Honest dealings; and you could herein have no Reverence for the Author, or Kindness for me, whom by such deeds you cannot pretend to instruct, but impose on. I do not wonder to see the Fathers so copiously quoted by you, now I see 'tis your practice to Cull out here and there a Line, without perpending its relation, either to the foregoing or following Matter, *Ends without Beginnings, Beginnings without Ends. Interpretes falsi extrema ponunt, & superiora prætereunt, partis immemores & partem subdole comprimentes*, says St. Cyprian, *De unitate*. And St. Chrysost. to the same effect, *ἔκχρᾶσκον τὸ ἀκόλουθον, τὸ συγχεῖν ἀποσπᾶν ἔρμῃ καὶ ῥήματα τὰ ῥήματα τὸ τῆς ἐπομένῃς ἢ προλαβόντων συνθέας λαμβάνειν*, *De Verbis Isaie Serm. 1.* To cut off words from what follows, to draw them from their Relation, to take words naked and destitute of the assistance of the præcedaneous or subsequent Matter. The best palliation I can make for you, is, that you did not consult St. Basil, as you once fancy'd I did not Theophyl. but that you glean'd it up out of some Author ready trim'd for your purpose, and being first deceiv'd your self, endeavour'd to deceive me; this is a branch of what the Apostle says, *Decipientes & decepti*: Therefore for the future be cautious what Authors you trust.

Now besides what has been already alledg'd to prove *Pasce Oves meas*, to be primitively spoken to Peter only, I shall

I shall in lieu of a *Mantissa* add the ensuing Authorities.

St. Chrysost. Hom. 87. *Johan.* λέγει τῷ Σίμωνι Πέτρω ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεόν τούτων, &c. βόσκει τὰ πρόβατά μου, καὶ τι θέποτε τῆς ἄλλης ~~ἐκ~~ *ἐκ* τῶν τούτων διαλέγεται; ἐκεῖνος ἦν τῶν ἀποστόλων, καὶ στόμα μαθητῶν, καὶ κορυφὴ τῶν χορῶν; *Jesus says unto Simon Jona, Do you love me more than these? Feed my Sheep. Why did he pass by the rest, and speak to him about the Sheep? because he was the Prince of the Apostles, the Mouth of the Disciples, and the top of the Society.* Theophyl. in his Comments on St. John 21. Ἐπειδὴ τέλει ἔχεν αὐτῷ τὰ τῶν ἀρχιεπισκοπῶν Πέτρω τὴν προσηλασμένην τῶν ὁικουμένων προβάτων ἐξουσίαν ἐν ἄλλοις δὲ, ἀλλὰ τότε ταύτην δίδωσι; *After Christ had concluded his Dinner, he delivered into the Hands of Peter the Government of all the Sheep, he deliver'd them to this Man, not to any other.* By these Quotations 'tis manifest, that Christ spoke only to him, directing his Order solely to him, and that he said nothing to the Rest altho' they stood by, having given them their Commission before. Theophyl. gives two Reasons of this; the main and principal was, ἐκεῖνος καὶ στόμα τῶν χορῶν πάντων, *Because he was the Prince and Mouth of the Apostolick Order.* Ἐπειτα δεικνύς αὐτῷ ὅτι ἔχει παρρησίαν ὡς ὁ ἀρνησθεὶς ἐβελήμενος, *Then to shew him he ought to be of good courage, as having the Sin of his denial expurg'd,*

μόνον ἐρωτᾷ τὸν Σίμωνα καὶ τοὺς τῶν ἄλλων παρεστώτων, St. Cyril on St. John, *He only asks Simon, altho' the other Apostles stood by.*

C H A P. VI.

That St. Peter's surpassing love to Christ was the Foundation of his Prelation. That Peter by vertue of Pasce Oves meas had Universal Jurisdiction. Several nice Distinctions answered. That the words Oves meas included the other Apostles. That St. Peter was the only Supreme Pastor: With an Apostrophe to him.

BUT besides the Authority of these Fathers, the Context highly favours my Opinion, perspicuously evidencing these words originally to be spoken to *Peter* only, and my Argument runs thus, To him only it was reply'd *Pasce Oves meas*, who was ask'd, *Diligis me plus his?* But *Peter* only was ask'd that Question; therefore the Reply was directed to him solely, the other Apostles being most visibly secluded and shut out by the Comparison *Plus his*: But besides this, the following Discourse 'twixt our Savior and him, further illustrates this with a Meridian Ray; he only being said to be Contristated; to him only Crucifixion was foretold; to him only it was said *Thou, when thou growest Old, &c.* But if this be not a sufficient *Mercuries Rod* to chase away your Cavils; Do but weigh in just Ballances the Reason why our Savior said these words to him, and you will find it discordant to Reason to admit the other Apostles equally with him concern'd in them. For if Christ had design'd him

him to be no more a Pastor than any of the Rest by virtue of these words, the Question had been more rationally stated thus, Simon Jona, *do you love me as much as any of the other do?* But our Savior asking him, whether he lov'd him more than the Rest, did by the shape and frame of the Question intend him a particular Superiority above the Rest; He then loving Christ more than they, had a larger Commission, a more diffus'd Authority, a particular Jurisdiction and Grant to feed Christs Sheep more than they had. This is *Maldonatus* Sense of it, *Hic Christus a Petro singulare quiddam requirit, quod ceteri non habent; aliquid ergo vicissim illi dare vult proprium & singulare, quo ceteris antecederet.* This seems to me most serenely to be the Native and Genuine meaning of our Saviors Question, disarray'd of all Heretical Depravations, otherwise I desire to know, to what purpose and designment was the Interrogation of a greater degree of love; why not of an equal portion, if the Reward were to be equal? Now that this his egregious Love, was the Motive that induc'd Christ to grant him this Commission; and that it was a necessary and essential qualification for the obtainment of it, seems clear, and the words may be Paraphras'd thus, If you do love me more than these, feed my Sheep, if you do not, I will not have you feed them. *Peter's* Modesty would not permit him to say, that he did love Christ more than the Rest; but he did submissively appeal to our Saviors unerring Judgment, who knew the secret Recesses and Affections both of his, and of the Hearts of the Rest. Christ by Commanding him to feed his Sheep, did declare him the Greatest Lover. This Explication of the place is facil, natural, and openly lies upon the Surface of the words, and is agreeable to the Sense of the Fathers.

ΠΡΟ ΤΗ ΚΟΡΟΥΦΑΙΩΝ Τῇ ΑΠΟΣΤΟΛΩΝ ΔΙΑΛΕΓΟΜΕΝΘ; ΠΕΤΡΕ ΦΙΛΩΝ ΦΙΛΕΙΣ ΜΕ, ΤΑΤΕ ὁ ὁμολογῶσάνθ, Ἐπιλέγει εἰ φιλεῖς με πείσμαν ταῖς ΠΡΕΒΑΤΑ ΜΕ; *Chrysoſt. de Sacerd. Lib. 2. Chriſt diſcourſing Peter, the chief of the Apoſtles ſays, Peter, do you love me? He confeſſing that he did; Chriſt ſubjoins, If you love me, feed my Sheep. And again, Ἐι φιλεῖς με πρεβείσο τῶν ἀδελφῶν, If you love me preſide over your Brethren. St. Auguſt. de Temp. Sermon. 149. Dom. Jeſus reſpondenti amorem, commendat agnos ſuos. Et ad Fratres in Eremo: Sermon. 28. Quia amavit meruit & amari, meruit audire, Paſce Oves meas. And Lib. 4. de Conſenſu Evang. Poſtremo, ſuas Oves Petro ſe amanti, eumque amorem ter conſtitenti commendat. Ideo commiſit Chriſtus Petro ut paſceret gregem, quia charitatem ejus agnovit, Enarrat. Plal. 18. Ambroſe.*

Conſidering then, that according to the Senſe of the Scriptures and Fathers, Love was the occaſion of his Advancement to this ſublime Eminence; according to the proportion and meaſure of his Love, was the extenſion and latitude of his Power: And thus it is irrational to admit the Reſt to be equal ſharers with him in this Paſtoral Commiſſion, for the Authority of feeding, being the recompence of his Love, he loving more than the Reſt, exceeded them in that Commiſſion; it being moſt unreaſonable to imagin, that any could equalize him herein, without loving Chriſt equally to him, which they did not, as has been already determin'd by our Saviors Umpirage: *Peter* then ſurmounting them all by his Ardent Love, had this glorious Prerogative above them, to be by Chriſt himſelf conſtituted his Supreme Paſtor. And herein *St. Ambroſe* affords his Symphony, *Lib. 10. Cap. 14. in Lucam: Dixit ei Jeſus, Paſce Agnos meos: Bene conſcius ſui non ad tempus aſſumptum, ſed jamjudum Deo cognitum, Petrus reſtiſcatur aſſellum: quis eſt enim alius qui*

qui de se hoc facile profiteri possit? Et ideo quia solus proficitur ex omnibus, omnibus antefertur; major enim omnibus Charitas. Here St. Ambrose clearly acknowledges, that the Reason of his Prelation before the Rest, was, because he lov'd more than they; and that he did so, is the Sense of other Fathers as well as his. Hence Chrysost. calls him, *σφοδρὲς, μανικὸς, ἔρασις τῷ Χριστῷ*, a Raging, Ardent, Mad Lover of Christ. And in his *Hom. 1. de Pœnitentia*, he says, That he had *πλεον τῶν ἀποστόλων ἀπάντων τιμὴ ἐς τὸ διαπύττω ἀγάπῳ*, More love for Christ than all the Disciples besides. Nazianzen calls him, *φιλοθεωπετικώτερον τῶν ἄλλων μαθητῶν*, A greater Lover of his Lord, than the other Apostles. St. Hierom on Matt. 16. *Nimii ardoris, amorisque quam maximi fuit Petrus in Salvatore.* St. Austin Tract. 124. *John. Sciebat Dominus non solum quod diligeret verum etiam quod plus illis illum diligeret.* And in the same Tract, *Quod Petrus plus aliis dilexit Christum possunt multa documenta proferri.*

This excessive love towards his Lord, made him generous, and forward in his Promises and Protestations to him; and likewise adventurous in exposing his life for him. When Christ was seiz'd on by Judas's Company, he only drew and fought for him: And after his Resurrection he could not conceal the Ardour of his Affection, nor the Gallantry of his Spirit, he being the only Person (all the Rest continuig abroad) that upon the first Intelligence of Christs appearance on the Shore, impatient of the dull progress of the becalm'd Vessel, hastning to his Lord, threw himself into the Sea. And altho' St. John was more quicksighted, and saw Christ first; St. Peter was more ardent, and arriv'd to him first, As Nazianz. affirms, *ὁ μὲν Ἰωάννης διωρατικώτερος ὁ δὲ Πέτρος θερμώτερος*: διὰ τὸ τοῦ ὁ μὲν Ἰωάννης πρῶτος, καὶ κερμεν ἐπέγνων, ὁ δὲ Πέτρος πρῶτος ἦλθε πρὸς αὐτόν.

Mt. Cartwright knowing *Peter's* surpassing Love towards Christ to be very considerable, and that it would make a great inclination of the Ballance to his advantage, had a mind to elude it, by reviving an old Cheat which was extant in St. *Augustin's* days. We may deny (says he) that the Comparison here is made between the Love of Peter, and the Love of the Rest; but between the Love he bare to Christ, above that he had to his Ship, Nets, and his present Friends: This St. *Austin* looks on as a cunning Interpretation, *Vasre diligis me plus his, i. e. plusquam hi diligunt me; sed diligis me plus his, i. e. plusquam hos diligis*; But de *Sanctis Petro & Paulo*, he discovers the Forgery herein, *non simpliciter dixerat Dominus, diligis me; sed addiderat, plus his diligis me, id est, plus me diligis quam isti.*

The next thing that the Palate of your Fancy seems to disrelish, is my affirming *Peter* by virtue of these words *Pasce Oves meas*, to have receiv'd Authority over the whole World, and over the Apostles themselves: All that you alledge in opposition thereto, is this, *But Christ said, Pasce Oves meas, not tuas, and Pasce Oves, not Pastores; likewise confirma Fratres is not confirma Filios or Subditos.* By these ingenious and subtile distinctions, you fancy to have overthrown what I wrote on this matter; but to me those distinctions seem to be only whiffing and versatile. Could any Vastrous *Proteus* transmute himself into more varieties of shapes only to make an Evasion? But pray, now you have done shuffling, give me leave to cut, the Expression is proper enough, for the Greek word *ὁρδοῦμαι* in St. *Timothy*, which is translated to *divide right*, signifies properly to cut right. I do believe, and assert, that the words *Oves meas*, do impale and infold all Christs Sheep in general, as well the Apostles as other Christians, all were recom-

mended

mended and deliver'd over to *Peter's* care and prefecture; the words being deliver'd indefinitely, in an unlimited manner; there being no Exception, Restriction, or Distinction: And herein I proceed according to the Rule of *St. Basil*, τὸ ἀόριστον πάντος ἐστὶ ἀεὶ ἀλυστικόν, *That which is indefinite comprehends all*: This was likewise *St. Bernards* Sense, *Lib. 2. de Conf. ad. Eugenium*, Si me amas, *Petre*, Pasce Oves meas, inquit: quas, illius vel illius populos Civitatis, aut Regionis, aut certe Regni? Oves meas inquit: cui non planum non designasse aliquas, sed assignasse omnes? Nihil excipitur, ubi nihil distinguitur. Thus you see according to his Opinion, *Peters* Power was not confin'd within the limited Tropicks of any particular Kingdom or Regions; but without any Boundary or Horison to terminate it, without any Shores or Frontiers to restrain it, was stretch'd and extended over the vast Universe. This I shall likewise prove out of *St. Chrysost.* and *Theophyl.* for *St. Bernard* will be excepted against, as living in the time of *Antichrists* chief exaltation, and therefore not to be regarded, says *Dr. Falk*; or as *Dr. Whitaker* has it, he lived in those times, quando Papatūs splendore, acies perstringebatur animorum.

St. Chrysost. *Hom. 87. in Johan* says, μετὰ αὐτῷ πρὸς ἡμᾶς καὶ τὸν οὐκ ἐκείνῳ ἐνεχείρισεν, *Christ* forsoth *St. Peter* great things, and deliver'd the World into his Hands. This his Oecumenical Jurisdiction he acknowledges, *Hom. 1. de Pœnit.* τὸν ἐπιστάσαν ὃν οὐκ ἐκείνῳς ἐκκλησίας ἐνεχείρισεν, *Christ* deliver'd into his Hands the Government of the Oecumenical Church. And on the 16th of *St. Matt.* he confesses him to preside, πανταχῶς ὃν οὐκ ἐκείνῳς, *Every where in the World*. Hence he calls him, τῆς οὐκ ἐκείνῳς ἐπιστάτης ἀπόλου, *The Master of the Universe*. *Theophyl.* likewise in his Comments on *Johan 21.* τῷ Πέτρῳ τὸν πρὸς ἡμᾶς τῷ ὃν οὐκ ἐκείνῳς πρὸς ἡμᾶς ἐξείρα,

εἰς α, *Christ delivers to Peter the Government of the Sheep of all the World.* And again, ἀκολουθε μοι τῷ οἰκουμενῷ ἀνδρὶ ἐρχεῖσθον, *Follow me, delivering into your Hands the whole World.* I shall add no more Testimonies now on this Point, intending to prosecute it further in my Second Part.

I am oblig'd now to take some small Cognisance of your several nice Distinctions, your first was, that Christ said, *Oves meas* not *tuas*. I wish you had explain'd what you meant by this Criticism, that I might have shap'd a pertinent Reply, which otherwise it may be, I shall not. I find the Archbishop *Spalato* to make a cunning Interpretation on *Oves meas*, i. e. says he, *Israelitas*, because Christ declar'd, he was not sent but to the lost Sheep of *Israel*; and because St. *Paul* calls Christ *Minister Circumcisionis*, by this Gloss he design'd to rob *Peter* of the Prefecture of the *Gentiles*, limiting him to the *Jews*, which Error I shall confute in my Second Part. St. *Austin* in his *Serm.* 123. in *Johan.* says thus, *Si me diligis, non te pascere cogita, sed Oves meas: Et sicut Oves meas, non sicut tuas: Gloriam meam in eis quære, non tuam: Lucra mea, non tua: Dominium meum, non tuum.* Here St. *Austin* explains what he meant by his Distinction; what you design'd by it to me is wrapt up in Clouds, unless you fancy that our Savior delivering his Sheep into the Hands of *Peter*, lost his propriety in them: But I fancy Christ no more lost his Claim and Interest in his Sheep, when he recommended them to *Peters* Government, than a King loses his Royalty and Jurisdiction in those Subjects, over whom he constitutes a Viceroy: For neither *Peter*, nor any of the Apostles set up for themselves: Neither did they lay any other Foundation but Christ, and their united endeavours were to make Men *Christianos*, not *Πετεῖς* or *Παυλῖς*, as *Epiphanius* calls them. You may then,
now

now understand *Peters* Jurisdiction to be derivative from, and subordinate to our Savior, and tho' in respect to the other Apostles and Christians whatsoever, he was chief Pastor, yet in relation to Christ (who is the only Supreme Independent Pastor) he is but a Sheep; yet *the Noblest, most Honourable, and Excellent of the Flock*, as *St. Chrysost.* says, in *Apost.* 12. Πέτρος ὁ τῷ καλῷ ποιμένι ἀγέλης πρωτοκόων ᾤεβρεατον; as such a Sheep he is govern'd and fed by Christ. This *St. Austin* *Serm.* 62. *Johan.* 2. affirms, *Commendabat Christus Petro agnos suos pascendos, qui pascebat & Petrum.* Yet it do's not at all follow, but that *Peter*, after Christ's relinquishing this World, was the Pastor of all Christ's Sheep, but by Authority from him, and as dependant of him; and herein you may see *St. Austin's* Judgment in his Book *de Pastoribus*, *Nam & ipsam Petrum, cui commendabat Oves suas, quasi alter alteri, unum secum facere volebat, ut sic ei Oves commendaret, ut sit ille Caput, ille figuram Corporis portaret, id est, Ecclesiæ.* And again, in the same Book, *Non ibi dixit Dominus, Ego pascam Oves meas; non tu, sed Petre, amas me? Pasce Oves meas.* Here Christ is said not to feed his Flock (that is visibly) but *Peter*.

Your other Criticism is, that Christ said, *Pasce Oves.* not *Pastores*; but the difficulty of this Distinction, may be remov'd with great facility, for 'tis very easie to explain how Pastors may be fed, even to the lowest Capacity, *ἵνα δὲ καὶ σαφέστερον ἢ καὶ ἐπὶ τῷ ἀπαδείγματι αὐτοῦ φανερὸν ποιήσω, But that it may be more intelligible, I will make it out to you by this Simile.* You who are a Minister of such a Parish, in relation to your Flock and Parishioners are a Pastor; and they are your Sheep, receiving from you Spiritual Food and Pasture: But you, on the other side (this *Janus* having a bisfront aspect) in relation to your Bishop, are a Sheep, and he has Power
to

to exercise his Pastoral Government over you when he sees occasion: And to rise to an higher *Ela*, a Bishop, Archbishop, or Primate are Pastors, in consideration of those Sheep which are in subjection to them; but being ballanc'd with a Patriarch, they are Sheep themselves. Thus it was with the Apostles; they in reflection to the whole Christian World were Pastors, Governors and Princes, but in comparison with *Peter*, the Head of the Apostolick Senate, and Supreme Pastor immediately next to Christ, they were Sheep: And to this intent our Savior seem'd to have chang'd the words in his Commission to *Peter*, as *St. Ambrose* observes in his *Lib. 10. Cap. 24. in Luc. Denique tertio Dominus non jam diligit me, sed amas me interrogat? Et jam non agnos ut primo, quodam lacte pascendos: nec oviculas ut Secundo; sed Oves pascere jubetur, perfectiores ut perfectior gubernaret.* And the same Author, in another place says thus, *Petro committi incipientes, proficientes, perfectos.* Hence *Euseb. Emisenus Serm. De Nat. St. Johan.* says, *Non solum Pastorem; sed Pastorum Pastorem cum constituit.* And *Arnobius* on *Psal. 138.* calls him a Bishop of Bishops, which is equippollent to a Pastor *Pastorum: Ecce Apostolo pœnitenti succurritur qui est Episcopus Episcoporum.*

The next thing I am to regard is, your Asterisk and Note on *Confirma Fratres*, that it was not said, *Confirma Filios*, or *Servos*, or *Subditos*, but *Fratres*. I have no design to endeavour to alter the least tittle of the Text, but shall liberally grant you your Observation: And now what will you infer out of it, that they were therefore equal, because they were call'd *Fratres*? This surely must be the design of your Criticism, but I deny the Consequence; for you will find our Savior to call his Disciples *Fratres*, as *Matt. 20. 10. Nuntiate Fratribus, ut eant in Galiliam*; and speaking to *Mary Magdalen*, he says,

says, *Vade ad Fratres meos, &c.* I hope you will not conclude the Apostles equal with him upon this account. St. Paul in like manner calls the *Corinthians Fratres* in his Epistle to them. *Et ego Fratres non potui vobis loqui quasi spiritualibus. Hoc itaque dico Fratres:* But notwithstanding this Appellation, he had Spiritual Jurisdiction over them, and exercis'd it too; as appears by delivering one of them over to Hell's Jailor. And in *Cor. 4.* he says, *Quid vultis in virgâ veniam vobis an in Charitate?* This *Virga* was a Symbol of Power. *Oecumenius* on the words *Viri, Fratres*, in the 2. *Acts* Apost. gives this account, 'ΟΥΚ ἔξ ἰσότητος τὸ ἀδελφὸν εἶποι, ὡς παρισταμένοι ἀλλοῖς διὰ τὴν τοιαύτης κλήσεως; ἀλλ' ὅσον πρὸς αὐτοὺς ὡκείωθησαν ἐνδυναμένοι; *They did not say Fratres, by way of Equality; as if by such a term they had equaliz'd themselves to them, but to shew how familiar they were with them.* Now the reason why Christ spake to *Peter* to strengthen his Brethren, was according to *Theophyl.* because he look'd on him as *their Prince*, 'Επειδὴ σὲ τῶν μαθητῶν ἄρχον ἔγω, &c. συνέλεγον τῆς λοιπῆς. And *Cyril* accordingly on the same words, *Postquam me negato ploraveris, corrobora Fratres, cum te Principem Apostolorum deputavero.* St. *Ambrose* do's clearly confess, that by virtue of these words spoken to him, Christ made him their Supreme Pastor, in *Psa. 43. Ecclesiae præponitur postquam tentatus a Diabolo est, ideoque ante significat Dominus quid sit illud quod postea cum elegit gregis Domini Pastorem; nam huic dixit, confirma Fratres tuos.*

Having thus remov'd these your slender Objections with as much ease as the Wind puff'd away the aged Sybils disordered Leafs. I shall now hasten to conclude what I have to say more on this Subject, and to shew you how fair an Antagonist you have of me. If you can prove that the other Apostles were none of Christ's Sheep,

I will

I will exempt them from *Peter's Prefecture*. This seems to me an equitable proposal : Now if they were his Sheep they were under the denomination of *Oves meas*, recommended to *Peter's* Shepherdly Government. Now that which enforces me to believe that they were comprehended under those words and that Christ meant them when he said so, is, because he often calls them Sheep ; *I'll strike the Shepherd and the Sheep shall be scattered. My Sheep hear my Voice. Behold I send you as Sheep.* And accordingly in the 10th of *St. John*, Christ says of himself, *Ego sum Pastor bonus. Theophyl.* on *Mark 14.* gives the reason why they are call'd Sheep, *περὶ τὰς Ἀποστόλους ὡς ἀκακούς ἀνόμους.* He calls his Apostles Sheep, because they are harmless : Besides *St. Chrysost.* interprets *Oves meas* on *Peter's* Brethren, which were the Apostles, in his *Hom. 87.* on *St. John*, λέγει αὐτῷ ὁ φίλος με προϊστάσο τῶν ἀδελφῶν, Christ says to Peter, *If you love preside over your Brethren.* And again, ἔρχεται τῷ τῶν ἀδελφῶν προοισίαν, He delivers into his Hands the Government of his Brethren. *Theophyl.* says, ἐνεχέρισε μὲν τὰς πέτρῳ τῷ πόντων τῶν πᾶσιν προοισίαν, He deliver'd into *Peter's* Hands the Prefecture of all the Faithful. So I hope you will not exclude the Apostles from that number. Besides this, you will find the unanimous consent of the Fathers attesting Christ's whole Flock, which must necessarily enfold the other Apostles to be recommended to *Peter*. Thus *St. Ambrose Serm. 47.* *Tanquam bonus Pastor tuendum gregem accepit.* And in his Fifth Book *de Fide*, he acknowledges him to be the Wise Steward, whom Christ plac'd over his whole Family by vertue of *Pasce Oves meas.* *Quisnam est fidelis servus & prudens, quem constituit Dominus super familiam suam, ut det illis in tempore cibum ? beatus ille servus quem veniens Dominus ejus invenerit sic facientem ; non vilis hic servus magnus aliquis, esse debet quis sit*

iste consideramus: est Petrus, ipse Domini electus judicio qui tertio meretur audire, Pasce Agnulas meas, Pasce Agnos meas, Pasce Oculas meas,

St. Chrysoſt, Acts 1. ſays, that he was *ἐμπιστευμένος τῷ Χριστῷ τὸν τῶν ποιμνίου, Entrusted with Chriſt's Flock.* Epiph. in his Ancorat. *ὁ κύριος τῶν ποιμνίων, This is he who heard Chriſt himſelf ſay to him, feed my Lambs: This is he who was entrusted with the Flock.* Hence St. Baſil calls him, *ποιμνία μετὰ Χριστοῦ, The Shepherd next after Chriſt.* St. Chryſoſt. in Inſcrip. Act. Apoſt. calls him, *ἡ κεφαλὴ τῶν ποιμνίων, The Head Paſtor of the Apoſtles.* But in his Second Book *de Sacord.* he manifeſtly declares Peter by virtue of the Words *Pasce Oves meas,* ſpoken to him to be inveſted in Power and Authority, and to excel the reſt of the Apoſtles, *πῶτον ἰσχυρὰ δυνάμει δούει: ἡ τῶν δυνάμεων ὑπερανότου τῆς λοιπῆς: πῶτα ἢ ἀπὸ πάντων με πᾶσι τῶν; ὑμῶν τα ὑπερά με.*

St. Auſtin Quaſt. 73. *Vel. & Novi Teſtam.* confeſſes him to be conſtituted Head of the Apoſtles, to the end he might be Paſtor of the Lords Flock, *Iſſum conſtituit Caput eorum, ut Paſtor eſſet Domini gregis.* Hence Arnobius on *Pſalm 138.* affirms, That none of the Apoſtles, but Peter had the Title of Paſtor from our Savior. *Nul- lus Apoſtolorum nomen Paſtoris accepit, ſolus enim Dominus Jeſus Chriſtus dicebat, Ego ſum Paſtor bonus: Hoc ergo nomen Sanctum, & ipſius nominis poteſtatem, poſt Reſur- rectionem Petro ſolus conſtituit.* Hence you ſee that Peter only was honor'd by Chriſt, with the glorious Title of Paſtor; not but that the other Apoſtles were Shepherds, but becauſe Peter was the Chief, not the *Unicus* but *Univerſalis*, not the *Solus* but the *Summus*, the only *Apoteleſt.*

This moſt Auguſt Honor was not undeſervedly conferr'd

on him, but for the constellation of his incomparable Endowments, for that rare triumvirate of Qualifications which adorn'd the Temple of his Breast. St. *Austin* gives an account of them, *Bonitatis gratiam testatur Aeneas debilis claudus ab infantia: probaverunt ejus severitatem Ananias & Sapphira; de scientia ejus perfectione quis ambigat, qui Christum Dominum viri Dei filium esse, de Caelo sibi revelante Patre cognovit? Quia Bonitas, ac Disciplina, Scientiaque non deerat, pascendas illi Dominus suas commendavit Oviculas. Hom. 4* The happy Union of these rare Embellishments made him the most resplendent amongst the Apostles, the most Presulgent *ἡ ἁγία δodeκάθετος*, of the holy Dozen, therefore cull'd out of that Illustrious Society by the discerning Eye of Christ, as the fittest Person amongst them to be his *Vicar and Supreme Pastor*; to whose Pastoral Care and Vigilancy he recommended the whole Flock of his Universal Church: And this was done as St. *Hierom* observes on Mark 16. *UT SIT UNA FIDES SUB UNO PASTORE*. Our Blessed Savior having purchas'd to himself his Sheep at a rigorous rate, by the Spargiment and Effusion of his Sacred Blood, was pleas'd upon his departure out of this World to entrust the care of them to *Peter*, as to a faithful and Vigilant Guardian; and not only to him, but to his Successors after him, as *Chrysost.* affirms in his Second Book de *Sacerd.* διὰ τὴν καὶ τὸ αἷμα ἔχειν; ἵνα τὰ πρόβατα κτησῇται ταῦτα ἂν τῷ Πέτρῳ καὶ τοῖς μετ' ἐκείνου ἐκκλησίᾳ: For why did Christ shed his Blood? that he might acquire to himself those Sheep which he deliver'd into the Hands of Peter and his Successors after him.

Χαίροις Πέτρε ὁ πρῶτος τῶν ἀποστόλων, χαίροις Πέτρε ἡ πέτρα καὶ ἐκκλησία, χαίροις Πέτρε ὁ κλειστόχος τῶν ὁσίων, χαίροις Πέτρε ὁ τῷ Χριστῷ ἀγέλης ἀρχιποιμῆν; Hail Peter Prince of the Apostles, Hail Peter Rock of the Church, Hail Peter

ter Celestial Porter, Hail Peter Supreme Pastor of Christ's Flock. It is not in the power of any Person whatsoever to despoil thee of any of those glorious Prerogatives which the Blessed Jesus invested thee with. Neither can any Virulent Tongue, tho' bath'd in the Decoction of Venom; or any malicious Pen, tho' dipt in the strongest Infusion of Gall, be now injurious to you, sitting aloft in the Starry Palace of Heaven, Crown'd with unfading Diadems of Glory, enrob'd with bright Vestments of pure refin'd Light, Embroider'd with your Illustrious Titles. Free from the Stratagems and Petitions of that Satan who once requested to Winnow you; and safe from the bitings of your Spiteful Adversaries, who snarl at thy Lustrous Splendor, as Wolves bark at the Moon, when adorn'd with her clearest Refulgency she travails in Pomp through her Fields of Light. But I, in the mean time, most Blessed Saint, will pray to thee to pray for me, *Sancte Petre, Ora pro nobis*: And thus I conclude my First Book of your Supremacy, most humbly begging, that if I have wrote any thing worthy of your Approbation, you would be pleas'd to accept of it as flowing from a Heart devoted to your Honor, pardoning the imperfect Characters of a Pen vanquish'd by the Greatness of so Sublime a Subject.

F I N I S.